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IDEAL AND REAL
THE STUDENT'S CALENDAR

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of the
University of Wisconsin

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AUGUSTA, Oct., 24, 1904. }

LORIN G. S. FARR, ESQ.,
Manchester, Maine.

My Dear Sir:—

I have derived great pleasure and profit from reading in the manuscript your book entitled "The Ideal and Real or The Student's Calendar."

The prologue^S of the days and years present to one's mind the best thoughts of the best men that the ages of the conscious world have produced. Every one who desires to be truly free, and who wishes to be master of himself, should read this book and ponder its contents. The rare portraits contained within its covers are well worth the price of the book. He who wishes to see clearly, to know fully, to will strenuously, to act wisely, to love deeply, to cherish home and to be truly loyal to his country, should study the prologues of the student's days.

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V. L. G. S.

IDEAL and REAL

The Student's Calendar

DEDICATED TO THE POWERS THAT BE
FOR THE GOOD OF MAN

AN INTRODUCTION

Copyright 1904
By LORIN G. S. FARR
Manchester, Me.
U. S. A.

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Ο λόγος τῆς ψυχῆς εἰδωλόν ἐστιν.

O logos tes psyches eidolon estin.

The logos is the idol of the soul.—*Grecian Philosophy.*

Index animi sermo.

Speech is the index of the mind.—*Roman Law.*

Fixed words like fixed ideas have often governed the world.—*Jowett.*

Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die.
—*Carlyle.*

PREFACE.

HOW can the Student ever tell his life experience, running through a labyrinth of errors up finally to the conceptions and acts expressed and noted in the Student's Calendar? His mind shrinks back from such a thought. Nor is there need. "The story is old and oft been told." It need not be repeated here.

Suffice it to say that in his youth he attended that great school of his country, of which many from the North and the South were graduates with the highest final honor, to the end of a more perfect Union. But it was a school where periods of hardship, excitement and danger were followed by relaxation and lassitude, when the open door and the siren's song invited to things forbidden and unlawful.

The bad ways that the Student so thoughtlessly and readily entered on there led, of course, to the sloughs which give them their bad name. To get out of those wretched ways on to the King's Highway, where the traveling is always good, his many attempts and failures, seven times and seventy times seven repeated, was the preparation of years to the Student's Calendar.

For with all his faults, and they were legion, with all the vacillations of his will, now running up to stubbornness, now running down to don't care, he loved to loiter by the treasures of knowledge and linger in the seats of the law. And so by these many attempts and failures,

he learned to know the situation, the plain effect from plain causes visible to the inner eye.

And he would think and ponder long on the possibilities of life and its "immortal garlands" held out to man. Then he would rouse him from his reveries and make a new resolve to start again in the race of life. Again and again did he start, and again and again, sooner or later, was he carried off his feet by the rising tide of passion, surging in the channels of habit, dammed up by only a resolve. Then he would fall back to his old ways, and drink surcease of disappointment in the old decadent pleasures.

"If holding to my resolve," thought he, "I could only get hitched on to time, round its cycles I should be carried, round the cycle of the moon, round the cycle of the sun, round the cycle of the Saros, till my course should be as fixed as the stars." And he said, "I believe I can."

Then he commenced anew, commenced on the new moon, commenced on the new year, the solstices, the equinoxes, and failed.

"For understanding ruled not, and the will
Heard not her lore."

But it was not wholly failure, the idea persisted. "A little more force or a better method," said he, "and I should have succeeded. Now, instead of for me time is running against me, and I know it. Yet my only hope is in time. I am in it as in a mighty river and under my wretched pilotage I am dashed around its swirls and pools to very dizziness. Unless I steer better my bark of life she will founder, and that, too, very soon. Nor can I wait for the new year, nor for the new moon; now is the time to begin." And under the spur of the urgent

moment a new idea came to him, giving him new faith and courage. And in the rest and quiet of that Sunday, the day of days, he made a new covenant with time that he would break off from that bad habit, the prolific mother of bad habits, embraced long ago when he was young and heedless, heedless among the heedless ;

“For those who do the fighting are
The privates in the army.”

The new resolve was a repeating resolve, with a provision for renewal every morning. “One day at least I can keep it,” said he, “and I know it. It is the day’s cycle, the inner cycle, the measurement of all time’s cycles, into which I will clutch and cling. Here is the potency of time, and

‘Time is the nurse and breeder of all good.’”

Commencing then anew his count with time, renewing his courage, every morning in the resolve, one by one he counted, adding day to day, till by its quarters, round the cycle of the moon he passed ; till by its quarters, the solstices and equinoxes, round the cycle of the sun he passed. Then he entered on the greater cycle, the great cycle of the Saros. And as he counted off the rolling years the prospects cheered and brightened. Then he began to have things, things to help him and to love. He was working with the Days as his companions and sole confidants. They were in the secret ; they kept for him the count and tally to his credit ; they were true to him ; there was no error.

“In getting rid of a bad habit,” thought he, “I have gained so much freedom to pursue my possibilities. If I were free from all bad habits, then, indeed, I were out of bondage, free to pursue all my possibilities.” And the Student thought and pondered long. “If I only had

religion," said he, "binding me fast to my highest idea, with 'faith, hope and love,' then with my covenant with time, every day would bring its increment in the realization of my idea. Then could I build to character and to the realization of my heart's desires."

"Am I not a Christian," said he, "born of Christian parents, with Christian ancestors for a thousand years, bred in its faith and culture, schooled in its learning and institutions, partaking of its ways and manners? Surely I am a Christian, a fully enfranchised citizen of an enlightened Christian State. It has had me in its hands, and I was willing. Yet I am a Christian without religion, merely a nominal Christian, without the substance of religion. In the early opening and widening views of my mind, silently unbelief entered, and dwelling there, unloosed the bonds that bound me to the faith of my fathers; and there cannot be religion that binds without undoubting faith at all times. Unbelief is still, as always, the unpardonable sin; without belief there is no force in religion."

After awhile the Student began to think of having good names for his companions, the Days, which measured by the wisdom of the world might truly be said to represent Divine behests in the affairs of men—THE POWERS THAT BE FOR THE GOOD OF MAN. And as he entered on this ample field of study, and pursued it farther and farther through the leisure hours of the years, there were disclosed to him the evolutionary sources of our civilization and religion, in the personification of the Days by name, and their dedication to the objects of worship for which they were named, conformable to the knowledge and faith of the times. And as there were unrolled with the records of succeeding ages the mighty prologues

of Christianity, and its actual awful beginning, so dramatic, so tragic, so pathetic, yet in its initial doctrine so simple, so natural, so beneficent, so imperative of belief, that it is little wonder that its early adherents listed for the conversion of the world. And as he read the records, from that time, of the great movement throughout the Greek and Roman world to personify the Days by giving them names like unto those of Babylon; and of the strenuous endeavors of the early Christians to make these names good names, conformable to their faith, he in sympathy and effort became one with them, nor did he cease his efforts till he found what he had sought for, good names for the Days, sounding in the Ideal and Real.

To you, his fellow-students, men and women, young and old, who are, have been, and will be moved by great ideals that feed the hope eternal of a higher and better life, the Student sends his greeting, sends his good names for the Days, as the confession of his faith that never falters, ever leading up to light, ever kindling into love, ever giving life and strength to man, binding him through the days and through the years to his highest idea.

And to you, his fellow-students, who may be inclined to think that the ancient ways, on which civilization has come down to us, should be cared for and improved, making them safe and convenient for modern modes of travel, and that in epochal times, new extensions, new highways should be laid out for the same, running somewhere certain to something beautiful, the Student sends his greeting, sends the minutes of his essays at such mending of the ways, and he hereby files his petition for location of such new ways of easy grade and making, running by fixed monuments and bounds to the most

beautiful thing in the world, ever the object of man's love and devotion for which it is sweet to die. And this petition, with the minutes, original entries in real life, with confessions of weakness not pleasant to make, is sent up to you, not for the amusement of an idle hour, but for serious consideration, and for record as a possession and use forever.

PROLOGUE OF THE DAYS

PROLOGUE OF THE FIRST DAY.

THERE was in the ancient Greek language the word 'εἶδω(eido), to see. It was of primitive and vigorous stock, with its roots and derivatives in all the Indo-European languages. In the Sanscrit, eldest daughter of that great family of tongues, it appeared in *vid*, to know, in *veda*, I know, the Vedas, the sacred lore of the ancient Hindoos, and the foundation of the Brahmanical system of religion; in the Iranian, or ancient Persian, it appears in *avitta*, *avista*, the Avesta, kindred with *vid*, sister lore of the Vedas, the Scriptures of the Parsees, and of all those of the Zoroastrian faith; in the Latin, in *viedo*, to see; in the German, in *wissen*, to know; in the Slavonic, or Russian, in *idéya* (derivative), idea; in the Celtic, in *gwydd*, knowledge; in the English, or Latin descent, in vision, of Anglo-Saxon descent, in wis, wise, wisdom.

In the system of the Egyptian hieroglyphics, the picture of the eye stood for the ideogram of seeing and knowing; so this ancient Greek word bore the same double meaning, its present, eido, to see, its perfect, 'οἶδα (oida), to know.

And as the beginning of speech must have been in the use of some simple words, expressive of the action of the senses, by which the mind connects with the physical world; and as sight is far the most important, active and keen of the senses; and considering the importance of this radical word in the mother tongue of

the dominant race, at the dawn of history ; its primitive double meaning, it is not, perhaps, an unwarrantable, certainly not an unpleasant, indulgence of the imagination, to regard the word "*eido*" as running back to the very beginning of our language,—the tap root of that immortal tree of knowledge of good and evil, now cultured to fruitage by the great race of men to which we belong.

For *eido* had in the Greek, among its derivatives, especially two, *εἶδωλον* (*eidolon*) and *ἰδέα* (*idea*). From the former comes our word "idol," the latter is, letter for letter, our word "idea." The meaning of *eidolon*, as given in the lexicons, is : A shape, figure, image, vision, phantom, image in the mind, idol, statue, false god. The meaning of *idea*, as given in the lexicons, is : Form, appearance, looks, semblance as opposed to substance.

And these have been great words in the history of religion, philosophy and the progress of the human race. For being prime affections of the mind from which language flows, they have necessarily been at the front in all advancement of learning. Wherever the Christian religion has spread, there the idol, the graven image of the Pagan worship, has been forced to give way to the glowing "Idol of the Soul." And wherever Grecian philosophy has been pursued, there the *eidola* of Democritus and the *ideai* of Plato have revealed to its followers the beginnings of the great schools of Realists and Idealists. And now these great words, naturalized, through the Latin and Greek, in all the modern languages, have come down, even to us, far removed from their beginnings in place and time, yet still fresh and vigorous with ever renewed life, still breathing the spirit of the Vedas and Avesta, still showing the lineaments of their

Grecian ancestry, with greetings from the past beyond the borders of recorded time, yet pregnant with the precious promise of the future, bringing, one the form, the other much of the meaning of that word that expresses the thought which brings good cheer to the hard pursuits of life, gives a name to the aspirations of the soul,—existence in the Idea, the Idolized Idea, the IDEAL.

And fitting it is in the nature of things that the Ideal should be the name of that mental state in which all the beauty, all the harmony, all the possibilities of life, take form and shape, living in our hopes, and glowing in the prospects. And nothing better illustrates the genius of the Grecian race than the evolution of these words, through it, from *eido*, to see. For how do we see?

The first to ask, and to attempt to answer, this great question, which in itself has been said to be an epoch in philosophy, was the famous Grecian philosopher, Democritus, cotemporary of Socrates, and the propounder and teacher of the atomic theory of the universe. And his atomic theory of vision was that from all objects were continually thrown off in all directions *eidola*, or images of the objects, which, entering the organs of vision, produced the sensation of sight. But the modern science of optics teaches that the structure of the eye acts as a camera, that the sensitive surface of the retina is the expansion of the optic nerve, and that by the reflection of light images of objects are cast on the retina as upon a screen, the force of which impression is transmitted through the optic nerve to the cells of the brain, and the mind is conscious of seeing the things. Or in other words, the violent state of molecular vibration of incandescent substance, like the sun, imparts to the all-pervading ether its electro-magnetic oscillations which traverse

space as light, and that portion of which that beats upon and radiates from an external object at the appropriate angle to move on in straight lines and beat upon the retina of the eye, there produces the eidolon, image of the object, the force of which impact is transmitted through the optic nerve to the cells of the brain as feeling, enters the mental current as idea, the increment of intelligence and understanding, the germ of reason.

Once again,

“Hail, holy light, offspring of Heaven, first born,

*** * * *

Bright effluence of essence increate.”

Surely thou art man's *eidolon*, come down from heaven with the message of truth, common and alike to all, yesterday, to-day and forever. O, eternal and invariable witness of the verity of things, thou comest on the waves of the infinite ocean, bearing earthwards thy priceless gifts,—the gift of life, the gift of beauty, the gift of knowledge, the gift of power. Thou fillest the heavens with thy effulgence, thou paintest the rainbow in drops of rain; thou dost flash upon the mirrors set in the windows of the soul a perfect image of a blade of grass or a mountain range, grains of sand tossed in the surf on the sea's shore or worlds rolling in the depths of space. And wonderful to relate, thou dost reveal to the eye of the expert the very elements of which those stellar worlds are made; that we ourselves are kindred with them.

“Souls made of fire, and children of the sun.”

But the crowning wonder of its development is in the idea in the mind of man. For sometime in the history of the human race the primate of man acquired the power of speech; sometime for the first time, the restless ideas within burst the limits of the silent chambers

of the brain, and issued forth in articulate words, trembled a moment on the "nimble air," and through the sense of hearing entered the mind of another. Inter-communication of ideas commences in articulate speech; dawns the age of man.

And the wonder grows. For long and long after the beginning, but long and long ago, there were devised by that great people who inhabited the banks of the Nile, where papyrus (paper) grew, certain marks and signs of this articulate speech, which taken up and renamed by other great peoples there sojourning, from *aleph* "ox," and *beth*, "house," for which the first two signs were named, alpha, beta, the alphabet, clothed the spoken word with immortality. In letters, the age of authentic history, civilization begins.

Then it was that the restless and pushing idea, clothed with its newly acquired power of saving, saving itself, saving knowledge, entered on its grand course of empire. It pushed out in all directions, to all accessible nations. Then it was that, quick with the spirit of modern civilization, it entered the *lego*,—*LEGO*, I speak, of the Greek and Latin—and therein nursed by the great genius of the Grecian race, it issued forth in the immortal *LOGOS*, *O logos tes psyches eidolon estin* (The logos is the idol of the soul), especially of the Grecian soul, by whose potent and benign influence were formed and fashioned ideal models of this articulate speech, oral and written, poetry and prose, destined to become the basic name of nearly all our sciences, and to take up and spread the message of a new religion, in which itself was worshipped as God, the Saviour of the world.

"In the beginning was the logos, and the logos was with God, and the logos was God."

"And his name is called the Logos of God."

And therein, in the lego, nursed by the great genius of the Latin race, it issued forth as *lex*, law.

Index animi sermo (Speech is the index of the mind), as *lex*, law, the greatest Latin word, is the index of the Latin mind, by whose potent and benign influence were formulated, and enunciated, and established the principles of civil government, still in force in a large portion of the civilized world. And while receiving form and finish by the use and polish of a thousand years in the Eternal City on the banks of the Tiber, it was brooding in spirit in the blue-eyed freeman over the Rhine; and therein, in the *legu*, in the *lagu*, in the *lag*, in the *lah*, kindred with the *lego*, nursed by the great genius of the Anglo-Saxon race, in their new home in that far-famed isle, it issued forth in the English word, Law, by whose potent and benign influence have been established ideal forms of government, just and stable, around the wide zones of the earth. For it is Law not because it is written, but it is written because it is Law.

"Oh, I love the Ideal," said the Student, "I love it in its source the light, the Daus, the Deus, the Divine, the shining one; I love it as the Idol, the image of perfection not made by hands; I love it as the Idea, the potent form and beginning of every beautiful thing accomplished by the hand of man; I love it as the Logos, breath and product of that same primordial power in which are mirrored, as veritable images of wisdom, the souls of the great ones gone before us, who thereby still speak to us from the Eternal Seats of the Mighty, persuading our wills, now in accents

'Soft as the fleeces of descending snows,'

now in tones

'Sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow.'

I love it as the Law, the perfection of reason, 'the sparkle of purity of man's first estate,' 'the name given to the regular order and action of the soul,' the highest attainment of the Idea, the beholding of the vision of truth, of the nature of the Eternal."

Happy is he who keepeth the law; its ways are ways of pleasantness and all its paths are peace.

"And I would know this law and keep its commandments," said the Student. "And when my will shall have learned its lore I shall have in me and of me and for me the light of the world as my lamp of life, my eidolon to guide me forever. And how shall I do homage to this light of the world? As evolve the Days around the rolling year who or what shall call me in season due to open wide the windows of my soul to the sweet influences of the Ideal, to lead up my thoughts to the clear heights of conception of immutable Law, in which there is no variableness or shadow of turning?"

And the Student, moved by the impulse of his great idea, rose and walked round the room, saying: "Oh, beautiful, most beautiful and lovely is the image in my mind, my idol, the idol of mankind. Oh, the glorious vision of this hour, the radiant orb of promise to man, may it not vanish like a falling star, beyond recall forever. It must not, it shall not. I will give it a name and write it into the innermost cycle of time, so that as the Days evolve, themselves shall announce my eidolon. As to the Idol, as to the Idea, the Idea of Ideas, the Idea of Reason, the universal Logos, I dedicate this day to Law."

So in token thereof, as a reminder and in honor of
the Supreme Power for the good of man, it was called

LAWDAY,

the First Day of the Student's Calendar.

So was set the Student's First Lesson in Wisdom.

PROLOGUE OF THE SECOND DAY.

THERE is in the Latin language the word *res*, a thing. Kindred with the old Greek word *ῥέω* (*rheo*), to speak, *res*, the Latin noun, was, in its primitive sense, that which was spoken of. So in analogy, *ding* (thing), from *denken* to think, was, in its primitive sense, that which was thought of, showing the equivalence of the two words in their derivation. Other general definitions of *res*, as given in the lexicons, are: Object, being; a matter, affair, event, circumstance, condition; reality, fact, truth; substance, property, possession, effects. There was, however, one derivative of *res*, in the low Latin, its adjective *realis*, from which comes our word real, with like fundamental signification with the root word, and its great representative in the English language.

The Real, then, is antithetical to the Ideal, the thing as opposed to thought, the object as opposed to its looks, the substance as opposed to semblance, the truth as opposed to fiction or illusion.

But besides this general import of the word, *res* had its special uses, and one of such uses to which the Romans put the word was peculiar and characteristic of that great people. There was with them one *res* which was the *res*, the objective of their great idea. And as *Lex*, Law, was their great Idea, so was this *res*, its objective, their chief reality. It was the *res* of which they all did think and talk, the public *Res*, *Res publica*, the Republic.

Founded in reality they gave to their government its appropriate name, sounding in truth, as a rallying call around its standard. They breathed into it the life of law, *summa ratio*, and it became an animate thing, their idealized reality, the incorporation of their highest idea, *corpus legis*, a body of law, the seat of power. It was a living organism, with a body and soul; the *res* was the body and the law was the soul, in which existed in perpetuity their best thoughts, words and acts for their own safety and welfare. It seemed to them the most beautiful thing in the world,* the object of their love and devotion for which it was sweet to die.† It was the union of the Ideal and Real, a natural union, and it grew and grew, till it also became the greatest thing in the world, extending its dominion to the extremities of the earth, and filling with its fame all subsequent time.

But though to Rome inured the temporal and material advantage arising from the use of her power, the glory, as awarded by subsequent ages, has been given partly to another. For the perfection of the Roman law, as realized in her government, became possible only by drawing from the Grecian ideal. As before enacting the Laws of the Twelve Tables, under the Decemvirs, commissioners were sent to Greece to study her laws, so in later times, the edicts of the pretors, and the *responsa prudentium*, by which the hard features of the *Corpus Legis*, the body of law, rounded to perfection, became the *Corpus Juris*, the body of justice, the fount of equity, were, as said by Sir Henry Maine, drawn from the Ideals of Grecian philosophy.

* *Scilicet rerum facta est pulcherrima, Roma*.—Rome, the most beautiful thing in the world. Virgil, *G.*, 2, 534. Cited and translated in Andrews' Latin Lexicon under *res*.

† *Dulce et decorum est pro patria mori*.—It is sweet and glorious to die for one's country.—Horace, *Od.* 3, 2, 13.

And what was the objective of Grecian philosophy? What was that of which the wise men of Greece were thinking and talking, the *ding* of their *denken*, the *res* of their *rheo*, while the conscript fathers were laying the foundations of the greatness of Rome in the Republic? Surely it was the thing of things, the sum and totality of all things, the world itself. Of it they talked and talked and talked. With new phases of thought over the standing problem, seeming to give a new clew to the solution of the mystery of its origin and action, schools were founded whose names shall live while language lasts—the Stoa, the Academy, the Lyceum. And though their conclusions were as far apart as fire and water, some arrived at the high state of knowledge to know that there is a limitation of knowledge, and all agreed upon a name by which it should be called. As Socrates in the *Gorgias* of Plato says: “Philosophers tell us, Calias, that communion and friendship and orderliness and temperance and justice bind together heaven and earth, gods and men, and that this universe is therefore called *Cosmos* or *Order*.”

And it is *cosmos*, it is order, the absolute embodiment of law, the universal *corpus legis*, the eternal condition of all harmonious action, on earth as it is in heaven. Its naming was the greatest prophecy of antiquity; and every revelation from that time to this has been its confirmation. The revelations of the telescope, the microscope, the spectroscope, the retort and crucible, the electric current, in astronomy, geology, biology and chemistry, by the great seers of the new age, all proclaim the universal gospel of Law and Order. O thought endued with worship, that every body in the canopy of heaven, however little or however large, near or remote, is in its

due place in the ranks of the column in the march of creation in obedience to immutable law, whose physical type is eternal order; that every atom and molecule are in perpetual motion, revolving around their power centers, approaching and receding, combining and dissolving, in obedience to immutable law whose physical type is eternal order.

And so it is that man, though far the highest of earthly creatures, the union of transcendent mind and a fitting body, with the power of self-inspection, self-knowledge and self-direction, is but the child of nature, subject to cosmic forces, in obedience to which he finds, individually and collectively, the condition of harmonious action and complete development.

"Man is the measure of all things," the microcosm, the epitome of the universe, was a saying of the Stoic philosophers. And was there no state, no city, in the wide confederacy of Greece and her colonies,

"Where grew the arts of war and peace,"

was there not one to entertain the idea, and exemplify by practice, the power there is in the union of the Ideal and Real, Law and Order, in the affairs of men? O yes, there was one, forever memorable in the annals of man, Sparta of loved Lacedaemon. For not unto her were *οἱ θεσμοί* (*oi thesmoi*), the laws of Draco, said to be written in blood; not unto her were *οἱ νόμοι* (*oi nomoi*), the laws of Solon, with the ups and downs of democracy and tyranny; but *αἱρήτραι* (*ai rhetrai*), from *rheo* to speak, her highest idea, her word, her covenant, her law, like *lex* from *lego* with the *res*, fixed, fused and blended with her constitution, Cosmos, steady as time. *Rhetrai kai Cosmos* (Law and Order) was the name of her laws and constitution, her government, sounding in truth,

the standing call to her citizens, pointing the true mark to which they should bend the bow, becoming in time the mirror of the national mind and the measure of her action, at home and abroad, in peace and war, developing a power far beyond their numbers, against which, as the head and front at Plataea, the tidal wave of Persian invasion beat in vain, and before which finally the Long Walls of Athens went down.

And is there no nation of modern times which has carried, it may fairly be said, the divine right of attaining to the union of the Ideal and Real in self-government, up to the sources of human life and action, the holy sanctuaries of the hearts of men? O venerable mother of States beloved, thy prophetic word was spoken long ago at Runnemedede. "*Nullus liber homo.*"—"No free man shall be arrested or imprisoned, or shall he be dis-seized of his freehold or his free customs, or shall he be outlawed or exiled or in any manner destroyed, nor will we proceed against him, nor commit him, except by lawful judgment of his peers or by the law of the land. To no one will we sell, to no one will we deny or delay, right or justice."

This is thy Logos, venerable mother, these are thy Fixed Words pursued for seven hundred years, till legalized and realized as thy rightful inheritance, running to thy heirs and thy children's heirs, millions of men in the four quarters of the globe. It is thy priceless contribution to the Ideal government of the world.

For as Goethe says: "The best government is that which teaches us to govern ourselves." For far beyond the reach of the municipal law does the eternal law enter into the heart of man, affecting his daily thoughts and actions, moulding him to higher uses, more beautiful

and athletic, more active, more accomplished, more patriotic, the more-man, the master-man, the master of himself, and the true beneficiary of the promise of Law and Order in the advancement of civilization.

Surely and thrice surely Law and Order as seen of the stars in their courses, as seen of nations, the greatest in ancient and modern times, as seen of men the wisest and best, is the thing of things, the animate thing, first to seek, and acquired all things else shall be added thereto. It becomes the monarch better than his crown, becomes the soldier better than his sword, ennobles the slave, is the best for all. Whether it be a Pythagoras, the philosopher of the Golden Rules, head master of the School Universal, or a Socrates, head master of the School of Men, an Aurelius, born to the purple, or an Epictetus, born to slavery, or a Franklin, with his little device of a calendar aiming at perfection, the husbandman, the statesman, it is ever the same, the best for all.

"O I love to learn the Real," said the Student, "to know the best as the aim and end of my endeavor; and the best is the union of the Ideal and Real, the idealization of the real and the realization of the ideal, the Living Truth, the Saving Truth, Truth Known, Truth Loved, Truth Lived; it is the unification of Law and Order, the soul and substance of the Eternal, forever exemplified, verified, glorified and sanctified in the Kingdom of Heaven, the Kingdom of God, more beautiful, more wonderful, more adorable, more worshipful, than the untutored mind of man ever conceived. As a humble Student I would enter its holy precincts where is revealed the fair idol of existence; as a devoted and loving disciple I would enter its gates of harmony; obedient to the impulse within me I would see and help in the

work of creation, producing Order out of chaos. And this fair Day on which dawn full upon me the possibilities and limitations of man, true child of the radiant and the real orb, I dedicate to Order, the real of the real, the Cosmos, the work of God."

So in token thereof, as a reminder and in honor of this Supreme Co-ordinate Power for the good of man, it was called

ORDERDAY,
the Second Day of the Student's Calendar.

So was set the Student's Second Lesson in Wisdom.

PROLOGUE OF THE THIRD DAY.

HAS man the power of self-control? Can he do as well as he knows? Can he learn more and do better, learn and obey the law, and keep order conformable to reason and nature? That is the doctrine in which the Student is to take lessons.

Now he knows in the beginning that according to the measure of success in his lessons so will be the measure of his welfare. This of itself would seem to make it easy, it being merely the pursuit of his own good. But he also knows that it is not so easy to do as it is to know what is good to do; that the pressure of the past, the sweetness of dalliance, indolence and indulgence, the urgency of present desires, the power of habit, deter from reformation. But are these influences invincible? Must it always be so, that

“The good which I would I do not, and the evil which I would not that I do”?

The Student thinks not. He believes that this is a confession of man's weakness, and not the measure of his strength. He knows his own weakness, he believes in his strength. He believes that there is a force in reserve which he has never yet fully used. He believes in it without a doubt; he could not doubt it if he would. It is the power of the will to choose, the faith of the world, and the laws of the kingdoms of the earth are founded on it. And when the will has learned its lore, when it is disciplined and trained up from a passive

function of indiscriminate desires to an active function of reason which sits in judgment on all the desires, then it is the highest attribute of the mind, and Virtue is its name, Virtue, the standing theme of eulogy for sages in all ages of the world, by which comes liberty under Law and Order, the Ideal of mankind.

What, then, its lineage and whence its name that Virtue should be exalted to the highest attribute known to man?

"O Rome! my country! city of the soul!

*** *** ***

Lone mother of dead empires,"

the Student comes to thee, to learn of thee this word of man; for it is the word of man, and thou didst make it and give to it its meaning. Thou didst coin it from thy ideal, *vir*, man. Not from *puer*, boy, not from *juventus*, youth, not from *homo*, the generic name of man, but from *vir*, the man, the strong man, the heroic man, the imperial man of all the ages, such a man as thy poet sang,

Arma virumque cano—

(Arms and man I sing)

the hero of burning Troy, and the founder of the Roman race. Is, *vis*, *vir*, *virtus*, the Grecian strength, the Roman strength, man, manhood. This is the "name and lineage long" that thou hast given to virtue. Rightly, then, is virtue exalted to the highest attribute of man; for why should not man exalt manhood? It is his chief estate, and all things else are but appurtenances thereto.

But the Romans who made the word gave to it the secondary meaning of bravery, courage, valor. For surrounded as they were in early times by fierce, hostile tribes, it was by valor alone that they survived. And virtue is always that by which man survives. Times change and men change with them. At the present time

virtue finds full scope for its exercise in self-control, exacting obedience to law and order, standing firm against the forces of passion, vicious impulses, and a whole army of false pretenses. Here is the post of danger, for the exercise of bravery, courage and valor in this soft age of civilization.

Who then aspires to the realization of the ideal shall learn the lore of the will that chooses the way to Virtue. This is the foundation on which he shall stand, for

“Virtue's foundations with the world's were laid.”

Here he shall stand to take the measure of his manhood, haply to become the real unit of the true republic, self-governed, a microcosm, the epitome of the macrocosm, a part of which he is. So does Law and Order, the will and work of God, the mould and measure of the universe, which in motion and arrangement is perfect, become the mould and measure for perfecting man, moving on the lines of evolution, the lines of progress, where every step in advance yields the pleasure of memory and the pleasures of hope, the sweetness of victory, and the blessedness of harmonious life.

Is it not an experiment worth trying? Is it not enough to excite the wishes of man? And shall not these wishes by dwelling on them become an effective desire to stir the subtle motives of the will? For

“The mother of true wisdom is the will.”

Shall the will then lie dormant and virtue be known only by name when all the hopes of a higher life depend upon it?

“It is enough, it is enough,” said the Student, “I WILL. Avaunt ye shades of immoral hours. ‘Let the dead bury their dead,’ I for one am going. And as I go I hymn this prayer: O immortal spirit of man, that lives

in the Ideal of Virtue, where courage also dwells, I invoke thee, be my stay and staff on my journey hence, and to thee I dedicate this Day."

So in token thereof, as a reminder and in honor of this great Man-power, Co-ordinate with the Supreme for man's good, it was called

VIRTUEDAY,

the Third Day of the Student's Calendar.

So was set the Student's Third Lesson in Wisdom.

PROLOGUE OF THE FOURTH DAY.

FROM our every thought and act is spun the thread of life. And from this thread of life there is woven in the "loom of time" the chief fabric of man to help, make or mar himself. It is his vestment and investment, woven into the fibres of his being, affecting all organic actions, his wishes and desires and longings, his inclinations and disposition, engendering hopes and fears, likes and dislikes, fixing his speech and intonations, his pursuits and aptitudes, his manners, morals and religion. From *habeo*, to have, it is called Habit, man's second nature.

The all pervading law that causes uniformity in nature constrains to uniformity in man. There is a tendency to repeat. So that what is done often is done with ease; and though at first with reluctance and disagreeably, finally as a matter of course and with pleasure. Strength and skill are acquired by use and lost by disuse. So, as Aristotle says: "Perfect virtue comes from the practice of perfect virtue." And this accords with the maxims that "Practice makes perfect" and as "Custom makes law," Habit comes to rule man's life.

In this great law of nature lies the assurance of the triumph of virtue by the practice of virtue. For if in the beginning of the struggle between virtue and vice the inclinations and forces are nearly equal, strength begins to accumulate on the side of action, and diminish on the side of inaction; and the disparity increases with

the running of time. If it be the practice of virtue, then to his perfecting

“How use doth breed a habit in a man,”

the beautiful habit of virtue, woven from the thread of life, thorough-spun by the resolute action of the will, the incarnation of spiritual force, its storage power and dynamo, the ganglion of government, ready for service in all contingencies of life. It is a possession above all other possessions, self-possession, THE PEACE OF GOOD WILL.

But if, in this ever-recurring individual struggle between self-government and self-indulgence, manhood and animalism, the latter gain the ascendancy, then to his degeneracy

“How use doth breed a habit in a man,”

the bad habit of immorality, woven, too, from the thread of life, but loose-spun, of mongrel thought, base desire and lawless action, gaining abnormal strength by let and license, the noxious growth of decadence. O well for him for whom this Habit is weaving, if he shall plainly see and distinctly understand that a deadly disease is fastening upon him, and resolve to submit himself to heroic treatment by the Great Physician of the soul, and his trained nurse, Reason and Good Will. Otherwise he, too, in time, like the victims of vice, object lessons visible around him, shall become a confirmed decadent, driven on by the pitiless tyrant of bad habits down the gloomy road to an untimely and unhonored death.

The book of life is always open that he who runs may read. And all the evidence therein found, relevant to the trials and issues of life, is cumulative to irresistible proof of the main conclusion. Here theory and practice agree. For the persistence of force pertaining to man,

acting normally through the will in co-ordination with reason, the distinguishing attribute of man, should in theory, on the lines of evolution, and does in fact, tend to man's complete development; but acting abnormally, contrary to the will in co-ordination with reason, it should in theory, on the same lines, and does in fact, tend to his destruction, as unfit for his place in nature. And again, if nature and second nature, which is no myth, act together, then from the union, there should be in theory, and is in fact, order, harmony, strength and endurance; but if they act antagonistically, then there should be in theory, and is in fact, irritation, attrition, disorder, wreck and ruin. And this is verified by the history and maxims of all nations, by the testimony of the wise of all times, by the observation or experience of all men, and last but not least, by the record evidence of the mind itself, as preserved in the growth of language, in the very words in which this power is symbolized. Moral is from the Latin *moralis*, from *mos*, custom, habit; ethics is from the Greek *ἠθικός* (*ethikos*), from *ἦθος* (*ethos*), custom, habit; religion is from the Latin *religo*, to rebind, to bind back, to bind fast, the very method by which habit operates; character is from the Greek *χαρακτήρ* (*charakter*), from *χαράσσο* (*charasso*), to stamp, as to stamp the royal coin. So his habits of thought and action stamp upon the features of man certain lines and expression,—the spectroscopic lines of the elements of character. They cannot be mistaken, they cannot be counterfeited. It is the royal stamp of the King of kings.

“For use almost can change the stamp of nature,
And either curb the devil, or throw him out
With wondrous potency.”

Surely and thrice surely to a certainty, by persistence
Virtue shall be triumphant. The wages of sin is death.

And here is the power of real reform; and here is its seat in the crest of time. Here in the "now" in the "Days," can be divinely wrought by the supremacy of the will in the process of Habit, the shining armor of Virtue, and the panoply of Law, more beautiful and effective far than the famous shield of Achilles.

"O I must not," said the Student, "neglect the means of so great a consummation in my good endeavors. Like a good engineer I must lay out the way of my one great journey, at least the rest of the way, on the plain lines that nature has laid down. Surely little by little I can change the curve, step by step up the graded way I can arrive at the heights, and as I fare along with my scrip and staff, lest I forget the law of the way that leads to destiny, I dedicate this day to Habit."

So in token thereof, as a reminder, and in honor of this Great Power, the use, but not the abuse, of which is Co-ordinate with the Supreme for the good of man, it is called

HABITDAY,

the Fourth Day of the Student's Calendar.

So was set the Student's Fourth Lesson in Wisdom.

PROLOGUE OF THE FIFTH DAY.

HAS the Student, animated with the spirit of love, taken to his First Lessons in Wisdom, in the study and keeping of Law and Order, the Supreme Will and its realization in the Cosmos?

With like animation has he taken to his Advanced Lessons, personal lessons in the sister lore of his own will, in learning obedience to reason, the law tribunal within him for the realization of himself as man?

Then it is well. He is ready for action, he will go to work. For so he learns the art of living, proceeding to higher and higher lessons in knowledge and the practice of knowledge, which is power, which is wisdom. So it stays with him for uses. "Knowledge comes, but wisdom lingers." It is the real university course in self-knowledge, the highest and most valuable of all knowledge. KNOW THYSELF was the summing up of the Grecian wisdom. But as Goethe says: "We never can learn to know ourselves by reflection, but only through action." And as Carlyle: "The end of man is an action, not a thought." And as Bacon: "Information commences with the senses, but the whole business terminates with work." And it is the sense of mankind, as expressed in its maxims, that "Work is the mother of Wealth," "Idleness is the mother of Vices." Surely no less can be acknowledged by all than that work is the general standard remedy for vice and poverty, the two greatest evils that afflict mankind. It is, moreover, the

Law's great command, the "Categorical Imperative." In the sweat of thy face shalt thou eat bread. And in addition thereto: "Man shall not live by bread alone." The Law's great promise is "the correction of every evil." And work is the manner and means of Law's execution, the union of the Ideal and Real in action to compass that great end. And as work is the Law's great command, to accomplish its great ends it must be lawful and lawfully done. Right in itself, at the right time, and in the right way.

For right is enduring might, coeval with eternal Law; and "nothing which is unjust can hope to continue in this world." And when

"The true right time is come,
That mightiest master of all works of men,"

the work must be done. If not done then it never can be done the easiest and the best, if at all. It fits into its place in the Real, opportunity; it is on the line of least resistance, the line of cleavage, the line of cosmic action.

And Order is the right way, the cosmic method, forever used by Omniscience, without haste and without waste. It is productive, conservative, progressive, useful and beautiful. But disorder in action is a terrible thing. In such plight nobody knows where he himself or anything is, or what is coming next. It is wasteful and destructive; and "willful waste makes woeful want."

And last but not least, work, to accomplish its great ends, must be persistent; for surely persistence is of the Law, which exerts its influence through all time and space. No moment of time exempt, "No pin's point can you mark within the wide circle of the all where God's laws are not." Lo, I am with you alway. Raise

the stone and there thou shalt find me, cleave the wood and there am I. And he who brings to his work the spirit of Law and Order is working with God and shall have for his price all good things. Nothing is more certain in the future of any man than this. Everything done helps to do more, every service becomes a servant. Conscious of designs matured to definite ends, self-controlled, reason guiding, straight is his way toward the shining goal. Then it is that the great Roman maxim applies: *Labor omnia vincit*, Labor conquers all things.

And the necessity of work will soon be forgotten in its manifold blessings. First of all it is health and strength. And work to one's liking is the most satisfactory source of enjoyment known to man. Animated with an Idea, it is not irksome, but exhilarating; it is not then monotonous, but has the movement and pulse beat of life; it is enterprise, a pursuit as the huntsman pursues game, who runs and is not weary and fasts and is not faint; he warms with his work, for he and his work are one; enthusiasm (the god within) kindles its fires; the lamp of life is burning, it is the Realization of the Idea, the high function of the Creator.

Energy and animation within and the objective without, work to be done and things to be acquired for the support, the comfort, the convenience, the ennobling and the lengthening of the life of man; free from habits that dominate the will and paralyze effort, with time organized and plans to execute in harmony with the Powers that be for the Good of Man, with a living faith, the issue of the Student's good endeavors cannot be in doubt. O his heart's glow as he comes to this Day, steady and true to the line illumined by the Idea, approved by Reason, conformable to Law. He has been

impatient to begin work on the eternal plan. He is a volunteer and not a conscript; for in one there is freedom and in the other servitude; one persuades and the other commands; one is "I will," the other "You shall," and necessity is a hard master. But in one's own work with freedom of choice, "The yoke is easy and the burden is light." "For willing minds make heavy burdens light." And there is an affinity between the Ideal and Real. "There is strength in the union of brain and brawn."

With courage then he enters the struggle where the work of the world is done, the school of the millions where the prizes of life are won. His faith is fixed, he does believe in labor's high reward as precious and more enduring far than "olive branch and laurel crown," for deeds more golden than the Aristeia of Diomedes.*

"O, the Day is come," said the Student, "The true right time is come, — I feel aglow with the desire of action; I feel inspired of the Circling Hours; the over-soul possesses me; ideal forms arise for realization; it is the call to Work; my heart is in it, the best of omens, and to work I dedicate this Day."

So in token thereof, as a reminder, and in honor of this Great Power, Co-ordinate with the Supreme for the good of man, it is called

WORKDAY,

the Fifth Day of the Student's Calendar.

So was set the Student's Fifth Lesson in Wisdom.

*Aristeia, the deed of him who won the prize; any great, noble, heroic deed. The Fifth Book of the Iliad, in the Manuscripts, was called the Aristeia of Diomedes. Elsewhere it is said that the Aristeia of Diomedes was the repelling of Ulysses from seizing with bloody hands and carrying off the Palladium, the Idol of Pallas, from her temple in Troy.

PROLOGUE OF THE SIXTH DAY.

THERE is one work of man that is fundamental of his general welfare. He cannot well do without it. It is Home. Shelter and lodging indeed, like food and clothing, are necessities alike to all. But Home which is shelter and lodging and much more, unlike food and clothing, is not consumed in its use; nor, like money, does it by use pass to the hands of another. It is a continuing use, a possession for life. Its acquisition is an instinct. Birds build nests, and wild beasts have their dens; but man in his pre-eminence makes for himself a Home. Early in life he thinks about it, plans about it, works and saves to accumulate means to meet the expense of its construction. And when the true right time is come, men and things begin to move about the chosen site. The ground is broken; the derrick swings its granite load to the foundation bed; the ruddy brick, responsive to the deft hand's touch, hastens to the mortar's soft embrace; the tenon to the mortise fits. And so the various materials from quarry and kiln, forest and forge, fashioned by many a helping hand, enter into the structure new, now rising in form, answering the great idea of the expectant householder. Responsive to his great idea, early and late he is about his business.

The building of a house and making a Home is of the university course to a higher education. It tones up the motive of life to not living for one's self alone.

Here man and woman — O most glorious names in the language,

—“ Freedom man,
'Tis order woman seeketh,”

here in social union think together, plan together, work together for self and each other, looking to the future. It is the beaten highway of civilization. In such union of purpose, union of interests, union of effort is the lasting communion of marriage. Man builds the house, woman makes the Home. And she is the queen thereof. Here is her throne, here is her sceptre. And to her lasting honor be it said, she has established and proclaimed the law thereof ; and its name and its study have gone out to the nations of the earth ; for it is of that one true and original law in which all do find enduring strength and progress wherever they may be in society. House-law, *οικονομία* (*oikonomia*), economy it is called. Everything in order, everything in its place, everything done at the right time ; nothing wasted, nothing lost, nothing done in vain. Under the administration of this, its Sacred Law, plainness and simplicity do not misbecome the Home ; it is hallowed, too, by the ministration of art and beauty,—an ornament in fortune, a refuge in misfortune, a comfort to all. So it is the actual union of their Ideal and Real, commensurate with their means, growing with their growth, reacting on them continually. It even partakes of their moods and morals ; on Festal Days the holly wreath is on the walls, on days of grief, the sign of mourning on the door.

But above all, and best of all, the Common Law of home is tempered with mercy. For under its presiding genius Home is the nursery of kindness, affection, sympathy and love, the common school of altruism. Ay, it

is, has been and will be the school of civilization ; for "civilization has no promise that is not nourished in the bosom of the secure and well-ordered household." For this it is dear alike to the rich and poor, to childhood and to age ; for this it inspires the poet's song, is the battle-cry of the soldier, and the Law, ever watchful for man's welfare, has thrown around it its guards as a castle for his protection as well as for his repose. It is good and altogether good,—good for man, good for woman, good for the children, the family bond of union, the foundation of the State. It is the center of attraction of man and woman's little world. Here are their treasures of heart and hand ; and here, co-heirs of the same inheritance, co-workers for life, they shall rise or fall together ; for so necessity

"In dread silence rules,
The uncounseled sister of eternal fate."

"Home, sweet Home," said the Student, "shrine of the heart, sacred to memory of joys and sorrows, haven of rest in life's decline, invoking the Majesty of thy Sacred Law, and the sweet influences of thy holy spirit of kindness, I dedicate this day to thee."

So in token thereof, as a reminder, and in honor of this Great Power Co-ordinate with the Supreme for the good of man, it is called

HOMEDAY,

the Sixth Day of the Student's Calendar.

So was set the Student's Sixth Lesson in Wisdom.

PROLOGUE OF THE SEVENTH DAY.

THERE is an allegiance superior to Home, allegiance to the highest of the Ideal and Real of all works of men, the work of all, living and dead, a common inheritance of a sacred trust, inalienable, inviolate, a thing above gold's exchange, the Commonwealth, the State.

O our country, our foster parent, are we thy children to the manner born? And as thy children do we love thee with a truly filial love? And as thy children do we obey thee, loyal to thy institutes and obedient to thy laws? And as thy children do we serve thee with a self-disregarding service?

Dear to us all is the land where our forefathers stood and, their struggles over, now rest in peace. Here ours stood with arms in their hands, in a struggle known and noted round the world. Here they stood for a great Idea, for the Idea of Liberty under Common Law, commensurate with justice and protective of the common rights of man. For this they stood and stood together, till their standing made a State. And they so loved this Ideal State that many laid down their lives therefor; and the glorious monument to their memory is the great and growing State which they themselves did found.

Let us, their children, build to the Ideal State, and their monument shall also be ours.

Time and place, sentiment and fact, call us to this great patriotic work with peculiar force. The current of public tendencies is running deep, dark and ominous. Our kindred spirits of the world are looking at us with

hope and apprehension for the Great Republic. It is our special trust, devolving upon us by succession, which we cannot honorably decline. It is a trust founded deep in events sacred to the cause of man, and sacred to us above all men. In the "storm and stress" of those eventful days that tried men's souls, in peril's very midst, our fathers stood at that foundation work until it was well done. In the issue of that momentous struggle that gave new values to human life, is writ, olographic, duly witnessed and duly proved, their last Will and Testament by which we hold. Their names are remembered, a common and priceless inheritance. Their lives breathe of history, the tie that binds as a nation. The land which they marked out and possessed for themselves and their children, "a good land and a large," its wide domain of mountain and meadow, rich to abundance, its grand lakes and rivers, rare in facilities, all breeding to the spirit, fostering the courage and yielding the support of a great and powerful people, is ours by the Law of Nations. Land of flowers and orange groves, opening into wide savannas of cotton and cane, far to the setting sun,

"Where the citron and olive are fairest of fruit" ;

Father of Waters, whose sources spring from mountain clefts lined with silver and gold, rolling down through the garden of the world four thousand miles to the sea ; the harvest's home, where the rich prairies, the black glebe turning, laden with bending wheat and maize, extend illimitable to the vision of man ;

Or where the pure wild-rose
And lily sweetly blows,
And health and pleasure meet
As rhythmic wavelets beat

The shores of beautiful lakes in the Pilgrims' land,

all, all is our "loved Lacedaemon," our common country.

O our country, our foster parent, one of thy children, enjoying thy benefits through the years, if sometimes forgetful of the great love due thee, if sometimes failing in obedience, breaking law of God and man, would now, fondly cherishing his little service in the line of willingness for thee to die, make renewal of his love, due thee always, would make renewal of his allegiance. And as he swears his allegiance true, he would bring his offering, meet for repentance, beloved of thee, his increment of the Ideal and Real, his saving mite, a heart trained in the school of Law and Order, where virtue thrives and morals grow, and "the right hand learns its cunning." Mayest thou ever be true to the Idea that gave thee being and a good name, and so to stand forever as the Ideal State, is the Student's prayer, as he dedicates this day to his Fatherland.

So in token thereof, as a reminder, and in honor of this great Human Power, Co-ordinate with the Supreme for the good of man, it is called

STATEDAY,

the Seventh Day of the Student's Calendar.

So was set the Student's Seventh Lesson in Wisdom.

This is the Logos, the Voice of the Law, these are the Fixed Words, that calling daily through the chambers of his soul, shall haply lead the Student's aspirations upward through the years.

But never again can the old names, clothed with the power of faith, call unto him to be true to his Ideal. They are but the fossilized relics of an hierarchy that has ceased to reign; the faith of the times that gave it

power has long since departed ; its temples are fallen in ruins ; its altars are abandoned and decayed ; the line of its priesthood has failed for the want of succession. But from the founders of that ancient line, who wrought at the beginning of civilization, giving it order and method, the Student learns this one great lesson ; that is, to write his Faith and Creed, as they did theirs, in the names of the Days of the Week, the very best place in the world, where all will see, and read, and hear, and by daily dedications strive to be true to that Faith and Creed, as did they by daily dedications strive to be true to theirs.

PROLOGUE OF THE YEARS

PROLOGUE OF THE YEARS.

THE Days are not the only division of time around which great Ideals have arisen to lead the devotions of men. The Year, the next great natural division of time, has its Ideal conformable to the Real and this Ideal the early Christians tried to realize, but ultimately failed through the distraction of minor ideals, magnified into essentials by the church, through the dark ages. Now, as with the Days, so with the Years, we have no distinct Christian calendar.

“The civil calendar of all European countries has been borrowed from that of the Romans.”—*Encyclopædia Britannica*.

The Roman calendar consisted originally of only ten months, commencing with March and ending with December (from *decem*, ten). The four great reforms of the Roman calendar, instituted by the Romans, conformable to Roman and Pagan ideals, leads one to hope and believe that it will undergo one more reform, instituted by the Christian nations, making it concordant with the true Christian ideal. By the reform of Numa two months were added to the Roman calendar, January and February, January following December, and February following January as the twelfth and last month of the year. By the reform of the Decemvirs January and February were made the first two, instead of the last two, months of the year. In the course of a long time the calendar, as regulated by the priesthood, fell into great

confusion, when Julius Cæsar, as Dictator and Pontifex Maximus, instituted his great reform, establishing the solar year of the Julian calendar.

It may well be a matter of surprise that Cæsar, having the whole matter in his hands, did not commence the year on the winter solstice, instead of on a day seven days after that day. The only assignable reason given is that on the first day of January, as established by Cæsar, forty-six years before Christ, there was a new moon; and so he fixed upon that day as the beginning of the Julian year. As part of the same decree the twenty-fifth of December was declared to be the winter solstice, as appears by the following:

Bruma,	VIII. Kal. Jan.	25 December.
Æquinoctium vernum,	VIII. Kal. Ap.	25 March.
Solstitium,	VIII. Kal. Jul.	24 June.
Æquinoctium autumni,	VIII. Kal. Oct.	24 September.

Now it happened that the early Christians, in their contest with Mithracism for supremacy in the Roman empire, fixed upon the winter solstice as the birthday of Christ, and as the beginning of the Christian year.

“Mithras was a Persian god whose worship spread over the Roman world during the second and third centuries after Christ. His name is found in the oldest records of the East Aryan races. . . .

“In the developed old Persian religion of Zoroaster, Mithras retained a place. . . .

“When the Persians conquered Assyria and Babylonia their religion was much affected by the worship of these more educated races. . . .

“The cultus of Mithras now became far more prominent, he was identified with the sun. . . .

“It is in this most developed form that we know

the cultus of Mithras. The god of light becomes by a ready transition, which is made in the very oldest Aryan records, the god of purity, of moral goodness, of knowledge. . . .

"It gained a footing in Rome under Domitian, was regularly established by Trajan about 100 A. D., and by Commodus, 190. . . .

"Dedicatory inscriptions to Deo Soli Invicto Mithrae, and votive reliefs of Roman work are very common."—*Encyclopædia Britannica*.

"As Mithracism gradually blended with Christianity, changing its name but not altogether its substance, many of its ancient notions and rites passed over, too, and the birthday of the sun, the visible manifestation of Mithras, was transferred to the commemoration of the birth of Christ."—*Dictionary of Christian Antiquities*.

Chrysostom says: "On this day (the birthday of Mithras), also the birthday of Christ was lately fixed at Rome, in order that whilst the heathen were busied with their profane ceremonies, the Christians might perform their holy rites undisturbed."—*See Nativity, Open Court, Dec., 1899*.

So commenced the holy rites in commemoration of the birthday of Christ, on the winter solstice, and so the twenty-fifth of December, on which the winter solstice then fell by the Julian calendar, has been perpetuated as Christmas down to the present day.

But in the beginning, and for centuries, its observance was on the winter solstice as such, and as the beginning of the Christian year.

"In Germany, about the eleventh century, it was usual to commence the year at Christmas; and this practice also prevailed at Milan, Rome and other Italian

cities in the thirteenth, fourteenth and fifteenth centuries.

"In England, the practice of placing the beginning of the year at Christmas was introduced in the seventh century, and traces of it are found even in the thirteenth. Gervasse, of Cantubury, who lived in the thirteenth century, mentions that almost all writers of his country agreed in regarding Christmas day as the first of the year, because it forms, as it were, the term at which the sun finishes and recommences his annual course."—*Encyclopedia Britannica*.

Then the yule log was brought in for the renewal of the vestal fire, in commemoration of the renewal of the sun, and of the birth of the Sun of Righteousness.

But the Julian year was made too long by eleven minutes and fourteen seconds, and so the twenty-fifth of December, gradually, year by year, fell behind the winter solstice. It amounted to a whole day in 128 years. In 1582 it amounted to fourteen days, when Pope Gregory corrected the error in the length of the Julian year, and moved forward the Calendar year ten days, so as to make the vernal equinox fall on the 21st of March, the place it occupied at the time of the Council of Nice.

The Student thinks the Pope made a great mistake, when in the plenitude of his power he reformed the Calendar time by setting its hand forward to the place it was in at the time of the Council of Nice, instead of setting it forward four days more to the place it held in

— "the winter wild,
While the heaven-born child
All meanly wrapped in the rude manger lies."

So he would have fixed forever "the true right time" for observing the sacred festival of Christmas, on the

winter solstice, as it had been fixed by the early Christians; and by making it the beginning of the Christian year, he would have confirmed and realized a great Christian ideal, and have made a notable contribution in the great work of making a real Christian calendar.

But the Student's Calendar, founded in the Ideal and Real, must not be entangled and stayed in the errors of the past. So now, at the time and in the manner that he thinks fitting and appropriate, he awaits the holding of the Sacred Festival of Christmas, as the fit beginning of a Happy New Year.

PROLOGUE OF THE FIRST YEAR.

WITH like intent and in like order as the Student has dedicated the Days, he now dedicates the Years to THE POWERS THAT BE FOR THE GOOD OF MAN. And this is Christmas and New Year's Day of the First Year of the Student's Calendar, observed as of old on the renewal of the Sun. It is "the true right time" in Christendom to hold the great yearly Sacred Festival for the dedication of the Years. And the Student holds this Sacred Festival all alone. For no one else will heed this great Day in heaven and earth with fit observance. They will observe the minor ideals. Not sharing the ecstasies of his thoughts, how could they share, though bidden, the ecstasies of the occasion?

Yet in spirit the Student is not all alone; for in the Logos invited guests are here from the Eternal Seats of the Mighty where the Immortals dwell, come hence to grace this so lowly board of his. And who of these from thence afar shall speak to him of Law, speaking with authority at this, the Student's Sacred Festival of Years, giving him the assurance of certainty, the pearl of price, to have and to hold to him and his successors? Who shall sing its palinode, to be repeated to their use and behoof forever? Surely their names are known and remembered, their statues are set up in the hall of fame.

THE GUEST CHAMBER. 

Founder of the doctrine of the Logos, reason and the expression of reason, the ruling principle of Stoicism, the original of the English "Word," as used in the beginning of the Fourth Gospel; the true light which lighteth every man that cometh into the world.



HERACLITUS

THE LOGOS OF HERACLITUS.

Let us make no random guesses about the greatest things.

Listening, not to me, but to the logos, it is wise for men to confess that all things are one.

The only piece of real wisdom is to know that idea which by itself will govern everything on every occasion.

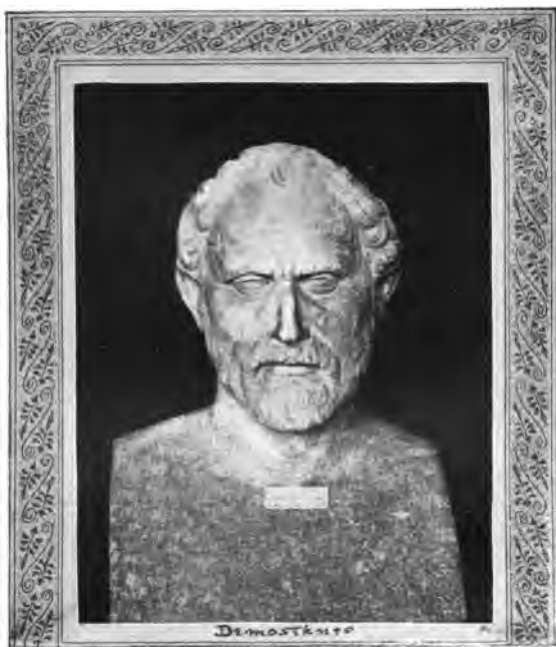
Common to all is to think and reflect. Those who speak with intelligence must hold fast to that which is common to all even more strongly than a city holds fast to its law. For all human laws are dependent upon one divine law, for this rules as far as it listeth, it sufficeth for all, and surviveth all.

The law of things is a law of reason universal.*

* "The *Logos* of Heraclitus stood for the element of order or law in the ever-shifting world. Our word, reason, may express the same idea more in accord with the thought of that time (see Introduction, p. 59, ff). Zeller and Pfeiderer understand by it, reason ruling or imminent in the world; Heinze, the objective (unconscious) law of reason; Bernays, conscious intelligence; Teichmüller, self-conscious reason."—Note 2, in C. T. W. Patrick's *Heraclitus*.

"The word or outward form by which the inward thought is expressed and made known; also the inward thought or reason itself, so that *Logos* comprehends both the Latin *ratio* and *oratio*."—Liddell & Scott's *Greek-English Lexicon*.

Most renowned of orators, a great statesman, the
Greek Head Master of the School of Law.



DEMOSTHENES.

[By the courtesy of Warner's Library of World's Best Literature.]

THE LOGOS OF DEMOSTHENES ON LAW.

It is the design of the law to discover the just, the honorable and the expedient. And this it seeks, and when it is found it is declared in a general ordinance, common and alike to all. And this is law which it behooves all to obey, for many reasons, but especially because all law is the invention and gift of heaven, the matured opinion of wise men, the correction of every evil, the common compact of the State, in obedience to which it is the duty of all within the State to live.

A great and noble man, lover of his country, its most renowned orator and ethical writer, the Roman Head Master of the School of Law.



CICERO.

By the courtesy of Warner's Library of the World's Best Literature.]

THE LOGOS OF CICERO ON LAW.

Law is the consummation of reason (*summa ratio*), which commands the things that ought to be done, and prohibits the contrary.

There is, indeed, one true and original law, conformable to reason and nature, diffused over all, invariable, eternal, which calls for the fulfillment of duty and abstinence from injustice, and calls with that irresistible voice which is felt in all its authority wherever it is heard. This law cannot be abolished or curtailed, nor affected in its sanctions by any law of man. A whole senate, a whole people, cannot dispense from its paramount obligation. It requires no commentator to render it distinctly intelligible, nor is it different at Rome, and at Athens, at the present, and in ages to come; but in all times and in all nations, it is, and has been, and will be, one and everlasting, one as that God, its great author and promulgator, who is the common sovereign of all mankind, is Himself one. No man can disobey it without flying, as it were, from his own bosom and repudiating his nature, and in this very act will inflict on himself the severest of retributions, even though he escapes what is commonly regarded as punishment.

A learned and upright judge, author of the Commentaries, English Head Master of the School of Law.



SIR WILLIAM BLACKSTONE.

THE LOGOS OF BLACKSTONE ON LAW.

But that a science, which distinguishes the criterions of right and wrong ; which teaches to establish the one, and prevent, punish or redress the other ; which employs in its theory the noblest faculties of the soul, and exerts in its practice the cardinal virtues of the heart ; a science which is universal in its use and extent, accommodated to each individual yet comprehending the whole community ; that a science like this should ever have been deemed unnecessary to be studied in an university, is matter of astonishment and concern.

American Head Master of the School of Law.



CHIEF-JUSTICE MARSHALL.

THE LOGOS OF CHIEF-JUSTICE MARSHALL
ON LAW.

The very essence of civil liberty certainly consists in the right of every individual to claim the protection of the laws, whenever he receive an injury. One of the first duties of government is to afford that protection. . . .

The government of the United States has been emphatically termed a government of laws and not of men. It will certainly cease to deserve that high appellation, if the laws furnish no remedy for the violation of a vested legal right.

French Head Master of the School of Law.



NAPOLEON.
As the Victor of Peace.

THE LOGOS OF NAPOLEON ON LAW.

The laws are executory throughout the whole French territory, by virtue of the promulgation thereof made by the first consul.

Every Frenchman shall enjoy civil rights.

(Signed) BONAPARTE, First Consul.

I shall descend to posterity with my code in my hand.*

*The most celebrated modern code is the Code Napoleon, promulgated by Bonaparte as First Consul, on which Bonaparte himself worked with amazing zeal, clearness and ability, and which he afterwards, as Emperor Napoleon, regarded as the greatest glory of his reign. It has taken firm root in most of the countries of continental Europe. Introduced by the French conquests, it nevertheless was eagerly adopted by the people after the French arms had been withdrawn. Its principles prevail in most of the Latin races.—Encyclopedia Britannica.

The Dutch Head Master of the School of Law.**HUGO GROTIUS.****Founder of International Law.**

Painting by Abraham van de Temple in the museum Van der Hoop, at Amsterdam. After a copy by C. C. Burleigh made in 1882 for the Honorable Andrew D. White and now in the library of the Cornell University Law School. By the courtesy of the Open Court.

THE LOGOS OF GROTIUS ON LAW.

Natural right is the dictate of right reason.

The law of nature may be called the law of nations.

The civil right is that which is derived from the civil power. The civil power is the sovereign power of the State.

But the law of nations is a more extensive right, deriving its authority from the consent of all, or at least many, nations.

Now this law of nations is proved in the same manner as the unwritten civil law, and that is by the continual experience and testimony of the sages of the law.

[The evidence.]

Here seems to be the proper place to bring this work to a conclusion, without in the least presuming that everything has been said which might be said on the subject; but sufficient has been produced on which another, if he pleases, may raise a more noble and extensive edifice.

A World Head Master of the School of Law.



NEWTON.

Knowest thou the ordinances of heaven?

THE LOGOS OF NEWTON ON LAW.

All bodies or portions of matter in the universe attract each other with a force proportionate to the quantity of matter they contain, and inversely to the square of their distances.

I was enabled to discover this law of universal gravitation by always thinking of it.

THE LOGOS OF THE SACRED BOOKS OF THE EAST ON LAW.—Thus the law is what is called the true. And if a man declares what is true, they say he declares the law, and if he declares the law, they say he declares what is true. Thus both are the same.

THE LOGOS OF PLATO ON LAW.—Law is the king of all, mortals as well as immortals.

And lawful and law are the names which are given to the regular order and action of the soul.

The God of gods, whose kingdom is in the laws.

THE LOGOS OF BACON ON LAW.—The light of nature not only shines upon the human mind through the medium of a rational faculty, but by an internal instinct, according to the law of conscience, which is a sparkle of the purity of man's first estate.

THE LOGOS OF BISHOP HOOKER ON LAW.—Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, the greatest as not exempt from her power.

THE LOGOS OF BURKE ON LAW.—Law is beneficence acting by rule.

THE LOGOS OF TAPPAN ON LAW.—But law, eternal, absolute and universal, has antecedence in the order of necessary existence, and is an idea of the reason. It is the Idea of ideas.

THE LOGOS OF CARLYLE ON LAW.—No pin's point can you mark within the wide circle of the all where God's laws are not.

THE LOGOS OF FROUDE ON LAW. — Our human laws are but the copies of, more or less imperfect, the eternal laws so far as we can read them, and either succeed and promote our welfare, or fail and bring confusion and disaster, according as the legislator's insight has detected the true principle, or has been distorted by interest or selfishness.

THE LOGOS OF MILTON.—The Omnific Word.

THE LOGOS OF THE LIVING AGE ON LAW.—Law is everywhere. Nothing is outside of law, for law is God, and God is law.—*Lyman Abbott.*



SOPHOCLES.

PALINODE ON LAW.

BY SOPHOCLES.

Oh, may my constant feet not fail,
Walking in paths of righteousness,
 Sinless in word and deed,—
 True to those eternal laws
That scale forever the high steep
Of heaven's pure ether, whence they sprang;
For only in Olympus is their home,
 Nor mortal wisdom gave them birth :
 And howsoe'er men may forget,
 They will not sleep ;
For the might of the god within them grows not old.

PROLOGUE OF THE SECOND YEAR.

THIS is Merry Christmas, Happy New Year, the Second Year of the Student Calendar. All hail the rising Sun, to-day, in bringing renewal of light and life to our northern world! O the vigils and the watchings of the heavens! O the tracings of the zodiac and its signs! O the naming of the stars and constellations! O the finding of the Solstice, of the Bruma, and the fixing in the kalends of this Day certain, for the true measurement of time! O the wisdom of the fathers in their meeting in solemn conclave, on this Day certain, to keep the holy rites of Christmas, and the beginning of the Year!

On this Day certain the Student, too, now observes the Sacred Festival of Christmas and New Year's. And he holds this Sacred Festival all alone. Yet in spirit he is not all alone; for in the Logos invited guests are here from the Eternal Seats of the Mighty, where the Immortals dwell, come hence to grace this so lowly board of his. And who of these from thence afar shall speak for Order, the world order, at this the Student's Sacred Festival of Years, speaking with authority, giving him the assurance of certainty, the pearl of price to have and to hold to him and his successors? Who shall sing its palinode to be repeated to their use and behoof forever? Surely it is they who first saw and declared this great world truth, changing all men's views from the false to the true.

THE GUEST CHAMBER. 

Founder of the science of mathematics, discoverer of the numerical scale of music; founder of a system of weights and measures for his country; founder of a society for the practice of abstinence, self-denial and self-control, and for ethical, religious, and political culture, as the basis of a State government; the first entitled by the name of philosopher.



PYTHAGORAS.

(569-471? B. C.) Reproduced from an ancient cameo.

By courtesy of the Open Court Publishing Co.

THE LOGOS OF PYTHAGORAS ON THE
WORLD'S ORDER.

Having been asked by Leon, the tyrant of Phliasion, who he was, replied, "a philosopher." "And as some people come to a festival to contend for the prizes, and others for the purpose of traffic, and the best as spectators; so also in life, the men of slavish dispositions are hunters after glory and covetousness, but philosophers are seekers after truth."

The first to say: That the universe is Kosmos (or order);* that the earth is round, and is not the center of the universe, but has an axial rotation which causes day and night, and makes an annual revolution around the sun.

And Pythagoras said: These two things were the fairest gifts of the gods to men, THE SPEAKING OF THE TRUTH AND THE DOING OF GOOD WORKS.

* The definition of Kosmos (Cosmos), as given in Liddell & Scott's Greek lexicon is *order*; of states, *order*, *government*; the *world* or *universe*, from its perfect arrangement, opposed to the *indigesta moles* of chaos.

Faithful among the doubting to the dawning truth
of his age, bravest of the brave, discoverer of the new
world.



CHRISTOPHER COLUMBUS.

THE LOGOS OF COLUMBUS ON THE
WORLD'S ORDER.

By sailing west I shall arrive at India.

Faithful among the faithless to the dawning truth of her age, fair flower of royalty, with the courage of her convictions.



ISABELLA OF SPAIN.

THE LOGOS OF ISABELLA ON THE
WORLD'S ORDER.

I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds.

Nineteen centuries after Pythagoras, a Polish professor of mathematics and astronomy gave over twenty years of his life to the preparation of a book destined to change all men's views of the world, from the apparent to the true, and give his name to the true theory of the solar system.



NICOLAUS COPERNICUS.

(1473-1543.)

[By courtesy of the Open Court.]

THE LOGOS OF COPERNICUS ON THE
WORLD'S ORDER.

The first and highest of all the spheres is that of the fixed stars, enclosing itself and the others and therefore immovable, being the place of the universe to which the motion and position of all the other stars are referred. Then follows the outermost planet, Saturn, which completes its revolution round the sun in thirty years; then Jupiter, which has a period of twelve years; then Mars, with a period of two years; the fourth sphere in order is that of the yearly revolution, and in it is contained the earth, having the orbit of the moon as an epicycle; in the fifth place, Venus revolves in nine months; the sixth place is occupied by Mercury, which performs its revolution in a period of eighty days. In the middle of all stands the sun; for who could think of another or better place in this most beautiful temple for so brilliant a luminary? The sun, thus seated on his kingly throne, guides the movements of the stars that circle round it.

The author of *Novum Organon*, the English founder of modern philosophy, who foresaw its glorious progress by the use of his new method of discovering the truth of the universe.



SIR FRANCIS BACON.
Lord High Chancellor of England.

THE LOGOS OF BACON ON THE
WORLD'S ORDER.

Man, being the servant and interpreter of nature, can do and understand so much and so much only as he has observed in fact or in thought of the course of nature; beyond this he neither knows anything nor can do anything.

There is a great difference between the idols of the human mind and the ideas of the divine. That is to say, between certain empty dogmas and the true signatures and marks set upon the works of creation as they are found in nature.

Nothing is so mischievous as the apotheosis of error; and it is a very plague of the understanding for vanity to become the object of veneration. Yet in this vanity some of the moderns have with extreme levity indulged so far as to attempt to found a system of natural philosophy on the first chapter of Genesis, on the book of Job, and other parts of the sacred writings; seeking for the dead among the living; which also makes the inhibition and repression of it the more important, because from this unwholesome mixture of things human and divine arises not only a fantastic philosophy but also an heretical religion. Very meet it is that we be sober-minded, and give to faith that only which is faith's.

And for myself, I am not raising a capitol or pyramid to the pride of man, but laying a foundation in the human understanding for a holy temple after the model of the world. That model therefore I follow, for whatever deserves to exist deserves also to be known, for knowledge is the image of existence.

Founder of experimental philosophy, inventor of the thermometer, constructor of a telescope with which he gave ocular demonstration of the truth of the Copernican theory of the solar system.



GALILEO GALILEI.

From a picture in the Public Library in Oxford.

THE LOGOS OF GALILEO ON THE
WORLD'S ORDER.

Tristis senectus (sorrowful old age). When I think that the end of all my labors, after having gained for myself a name not obscure among the learned, has been finally to bring upon me a citation to appear before the tribunal of the holy office, I detest the remembrance of the time I have consumed in study. I regret ever having published what I wrote, and I have a mind to burn every composition that I have yet by me. My name is erased from the book of the living.

Eppur si muove (yet it moves).

One of the greatest mathematicians that ever lived, author of the *Mecanique Celeste* and the *Systeme du Monde*, propounder of the Nebular Hypothesis.



LA PLACE.

From an original picture by Nedeon, in the possession of the Marchioness De la Place.

THE LOGOS OF LA PLACE ON THE WORLD'S
ORDER.

Is the *Mecanique Celeste*, demonstrating by mathematical problems based on Keppler's and Newton's laws, the inviolable stability of the order of the solar system?

The philosopher of the living age.



HERBERT SPENCER.

[By the courtesy of Elliott & Frye, London.]

THE LOGOS OF HERBERT SPENCER ON
ORDER.

The order of nature pervades alike the action going on within and without us, to which, from moment to moment, our lives must conform under penalty of one or other evil.

THE LOGOS OF SOCRATES ON ORDER. — The order of nature is the will of the gods.

THE LOGOS OF XENOPHON ON ORDER. — There is nothing more commendable or profitable to mankind than to preserve good order in everything.

THE LOGOS OF POPE ON ORDER. — Order is Heaven's first law.

THE LOGOS OF BURKE ON ORDER. — Good order is the foundation of everything good.

THE LOGOS OF DR. JOHNSON ON ORDER. — Order is a lovely nymph, the child of beauty and wisdom; her attendants are comfort, neatness and activity; her abode is in the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent, disorder.

THE LOGOS OF CARLYLE ON ORDER. — Man is the missionary of order; he is the servant not of the devil and chaos, but of God and the universe.

THE LOGOS OF AMIEL ON ORDER. — Order is power.

THE LOGOS OF FATHER ANDRE ON ORDER. — Whatever beauty may be it has for its basis order, and for its essence unity.

THE LOGOS OF SOUTHEY ON ORDER. — Order is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams to a house, as the bones to the microcosm of man, so is order to all things.

THE LOGOS OF THE LIVING AGE ON ORDER. — The love of order is one of the noblest impulses of human nature. He who takes his life seriously wishes to put

order into it. This is the real meaning of creation,—not bringing something out of nothing, but bringing order out of chaos.—*W. M. Salter.*



ST. FRANCOIS D'ASSISE.

PALINODE TO ORDER.

BY ST. FRANCIS D'ASSISI.

(Our Lord speaks.)

And though I fill thy heart with hottest love,
Yet in true order must thy heart love me,
For without order can no virtue be ;
By thine own virtue, then, I from above
Stand in thy soul ; and so most earnestly
Must love from turmoil be kept wholly free :
The life of fruitful trees, the seasons of
The circling year move gently as a dove :
I measured all the things upon the earth ;
Love ordered them, and order kept them fair,
And love to order must be truly wed.
O soul, why all this heat of little worth ?
Why cast out order with no thought of care ?
For by love's heat must love be governed.*

* By permission of Prof. Maurice Francis Egan, translator.

PROLOGUE OF THE THIRD YEAR.

THIS is New Year's Day, the Real beginning of the Year, the renewal of the Sun. It is Christmas Day, the sacred beginning of the Christian Year, the Real anniversary of the beginning of the Christian Era. And in honor of this Day, and in honor of the Good Name borne by the New Year, Virtue's Year, the Third of the Septennial, the Student now holds his Sacred Festival. And he holds this Sacred Festival all alone. Yet in spirit he is not all alone; for in the Logos invited guests are here from the Eternal Seats of the Mighty, where the Immortals dwell, come hence to grace this so lowly board of his. And who of these from thence afar shall speak to him of Virtue, speaking with authority at this the Student's Festival of Years, giving him the assurance of certainty, the pearl of price to have and to hold to him and his successors? Who shall sing its palinode to be repeated to their use and behoof forever?

Surely their names are known and remembered, their statues are set up in the Hall of Fame.

THE GUEST CHAMBER. 

"So pious that he did nothing without the sanction of the gods; so just that he wronged no man even in the most trifling affair; so temperate that he never preferred pleasure to virtue; so wise that he never erred in distinguishing better from worse," pronounced by the Oracle "The Wisest of Men," and who is said to have "brought Philosophy down from Heaven to Earth."



SOCRATES.

Head Master of the School of Manhood.

[By the courtesy of Warner's Library of the World's Best Literature.]

THE LOGOS OF SOCRATES ON VIRTUE.

The best object for the study of man is Good Conduct.

The shortest and surest way to live in honor in the world is to be in reality what we would appear to be; and if we observe we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

Have you ever gone to Delphi? And did you observe what is written on the temple wall, KNOW THYSELF?

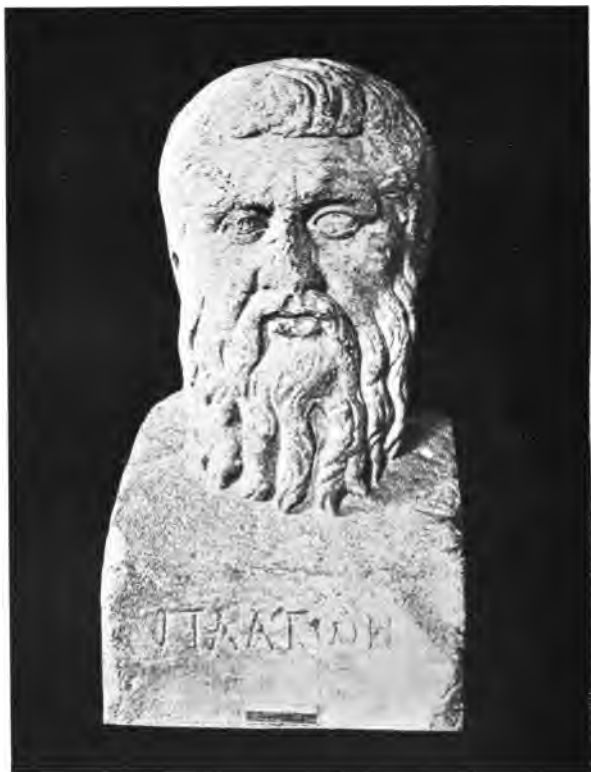
And you know that whenever any one consults the deity at Delphi, how he may propitiate the gods, the answer is, ACCORDING TO THE LAW OF YOUR COUNTRY.

Have you ever heard it said of Lycurgus, the Lacedaemonian, that he would not have made Sparta any different from other States, if he had not established in it a spirit of obedience to the laws? Do you not know, too, that of magistrates in States, those are thought the best who are most efficient in producing obedience to the laws, and that that State in which the citizens have most respect to the laws is in the best condition in peace and invincible in war?

But those who violate the laws made by the gods incur punishment which it is by no means possible for man to escape.

Where can the best and wisest men be found?
 “Ἐποῦ τοῖνυν, καὶ μάθανε (*Epou toinun, kai manthane*),
 “Then follow me, and learn.”

Follower of Socrates, and his successor as Head
Master of the School of Manhood.



PLATO.

[By the courtesy of Warner's Library of the World's Best Literature.]

EPITAPH ON HIS TOMB.

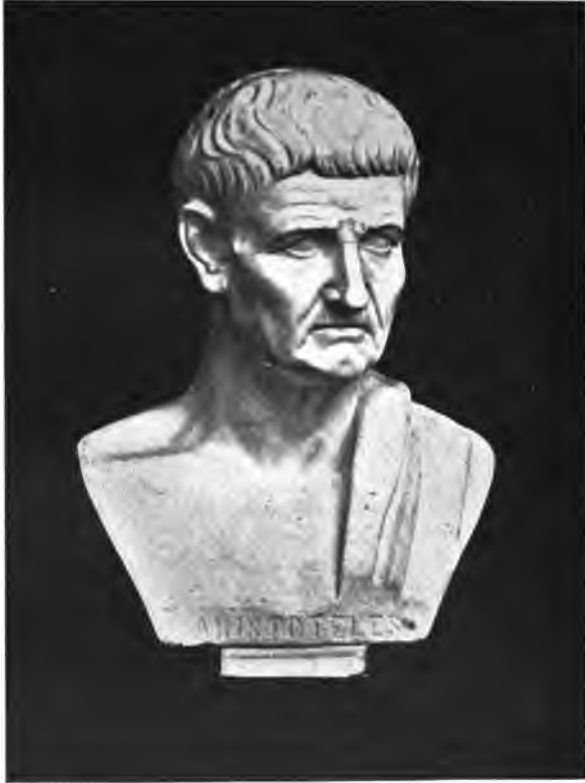
Here in her bosom does the tender earth
Embrace great Plato's corpse. His soul aloft
Has taken its place among the immortal gods.
Ariston's glorious son, whom all good men,
Though in far countries, held in love and honor,
Remembering his godlike life.

THE LOGOS OF PLATO ON VIRTUE.

Virtue is the health and beauty and well-being of the soul, and vice is the disease and weakness and deformity of the soul.

And good practices lead to virtue, and evil practices to vice.

For twenty years follower of Plato, becoming the Head Master of the Intellectual World Empire, teacher of Alexander the Great, Head Master of the Physical World Empire.



ARISTOTLE.

[By the courtesy of Warner's Library of World's Best Literature.]

THE LOGOS OF ARISTOTLE ON VIRTUE.

All experience harmonizes with a true principle, but a false one is soon found to be incompatible with the facts.

Virtue then is a disposition of the Will, involving deliberate purpose, choice, being in the relative mean, determined by reason, and as the man of practical wisdom would determine.

That we are to act in accordance to Right Reason is a general maxim. Reason rules the desires like a constitutional statesman.

The man of Perfected Self-Mastery regulates his desires by the dictates of Right Reason. The man of Perfected Self-Mastery desires what he ought in right manner and at right times, which is exactly what Reason directs.

Now Justice is in fact perfect Virtue, yet not simply so, but as exercised toward one's neighbor; and for this reason Justice is thought oftentimes to be the best of the Virtues, and

"Neither Hesper nor the Morning-star
So worthy of our admiration";

and in a proverbial saying we express the same :

"All virtue is in justice comprehended."

And it is in a special sense perfect Virtue, because it is the practice of perfect Virtue.

All men naturally desire knowledge.

Two scholars left the Socratic School and went to the wars. One, Xenophon, the personal student of Socrates, went as a war correspondent with Cyrus in his expedition against Artaxerxes, and returned as one of the commanders in the Retreat of the Ten Thousand, which he immortalized in the *Anabasis*. He also left to the world the priceless legacy of the *Memorabilia* of Socrates.

THE LOGOS OF XENOPHON ON VIRTUE. — Socrates was never in haste that his followers should become skillful in speaking, in action, or in invention, but previous to such accomplishments he thought it proper that a love of self-control should be instilled into them; for he considered that those who had acquired those qualifications were, if devoid of self-control, only better fitted to commit injustice and to do mischief.

To me everything honorable and good seems to be maintained by exercise, and self-control not the least; for sensual desires, generated in the same body with the soul, are constantly exciting it to abandon self-control, and to gratify themselves and the body as soon as possible.

The other scholar who left the Socratic School without finishing the course was Alexander, known in history as Alexander the Great, who was the personal student of Aristotle. And no one in history entitled the "Great" is more worthy of that appellation.

"No single personality, excepting the carpenter's son of Nazareth, has done so much to make the world of civilization we live in what it is as Alexander of Macedonia. He leveled the terrace on which European history was built. Whatever lay within the range of his con-

quests contributed its part to form that Mediterranean civilization which, under Rome's administration, became the basis of European life." — *Professor Benjamin Ide Wheeler in the Century Magazine for November, 1898.*

THE LOGOS OF ALEXANDER ON VIRTUE.—He loved and cherished Aristotle no less, as he was wont to say himself, than if he had been his father, giving this reason for it, that as he had received life from the one, so the other had taught him to live well.*

THE LOGOS OF NATIONS ON VIRTUE.—Man is a creature of the will.—*Sacred Books of the East, Vol. I., p. 48.*

THE LOGOS OF PYTHAGORAS ON VIRTUE.—Virtue is harmony, and health, and universal good, and God. No man is to be deemed free who has not perfect self-control. Above all things reverence thyself.

THE LOGOS OF CONFUCIUS ON VIRTUE.—Reckon no vice so small that you may commit it, and no virtue so small that you may overlook it.

THE LOGOS OF CICERO ON VIRTUE.—Hold off from sensuality, for if you have given yourself up to it, you will find yourself unable to think of anything else. Let reason govern desire.

THE LOGOS OF HORACE ON VIRTUE.—Who then is free? He who is wisely lord of himself, whom neither poverty, nor death, nor bonds terrify, who is strong to resist his appetites and despise honors, and is complete in himself, smooth and round like a globe.

What is the use of empty lays,
If Virtue's not behind them?

* Such was the result of the Socratic School for Greece, the grand prizes being the Mastership of the Intellectual World Empire and the Mastership of the Physical World Empire. Who would not be a student in the Socratic School?

THE LOGOS OF SENECA ON VIRTUE.—No evil propensity of the human heart is so powerful it may not be subdued by discipline. Most powerful is he who has himself in his power. Wouldst thou subject all things to thyself? Subject thyself to reason.

THE LOGOS OF DRYDEN ON VIRTUE.—Virtue is its own reward.

THE LOGOS OF POPE ON VIRTUE.—Virtue alone is happiness.

THE LOGOS OF QUARLES ON VIRTUE.—Wouldst thou be crowned the monarch of a little world? Command thyself.

THE LOGOS OF GOETHE ON VIRTUE.—Virtue is man's highest good, vice works him naught but woe.

THE LOGOS OF POPE LEO XIII ON VIRTUE.—

Virtue alone enriches man,
Virtue alone can bless.

THE LOGOS OF THE LIVING AGE ON VIRTUE BY
MAX NORDAU.

The biological truth is, that constant self-restraint is a necessity of existence as much for the strongest as for the weakest. It is the activity of the highest cerebral centers. If these are not exercised they waste away, i. e., man ceases to be man, the pretended over-man becomes sub-human,—in other words, a beast. By the relaxation or breaking up of the mechanism of inhibition in the brain the organism sinks into irrevocable anarchy in its constituent parts, and this leads with absolute certainty to ruin, to disease, madness and death, even if no resistance results from the external world against the frenzied egoism of the unbridled individual. — *Degeneration*, p. 431.

THE LOGOS OF THE LIVING AGE ON VIRTUE BY
WILLIAM DEWITT HYDE, PRESIDENT OF
BOWDOIN COLLEGE.

Vice is due chiefly to inattention; not ignorance, but thoughtlessness. "I see the better and approve; yet I pursue the worse." In this case knowledge is not absent, but defective. It is on the margin, not in the focus of consciousness. In the language of physiological psychology, a present appetite presents its claims on great billows of nerve commotions which come rolling in with all the tang and pungency which are characteristic marks of immediate peripheral excitation. The future consequences of the gratification of that appetite, on the contrary, are represented by the tiny, faint, feeble waves which flow over from some other brain center, excited long ago, when the connection of this particular cause with its natural effect was first experienced. In such an unequal contest between powerful vibrations shot swift and straight along the tingling nerves from the seat of immediate peripheral commotion, and the meager, measured flow of faded impressions whose initial velocity and force were long since spent, what wonder that the remote effect seems dim, vague and unreal, and that the immediate gratification of the insistent, clamorous appetite or passion wins the day. This is the modern explanation of Aristotle's old problem of incontinence.

Whence then comes repentance? From the changed proportions in which acts present themselves to our afterthought. "The tumult and the shouting dies." The appetite, once so insistent, lies prostrate and exhausted. Its clamorous messages stop. The pleasure it brought dies down; vanishes into the thin air of memory and symbolical representation, out of which it can

only call to us with hollow, ghost-like voice. On the contrary, the effect, whether it be by physical pains, or the felt contempt of others, or the sense of our own shame, gets physical reinforcement from without, or invades those cells of the brain where memory of the consequences of this indulgence lies, latent but never dead, and stirs them to the very depths. Now all the vividness and pungency and tang are on their side. Thy cry out, Fool! Shame! Sin! Guilt! Condemnation! Then we wonder how we could have been fools enough to take into our lives such a miserable combination of cause and effect as this has proved to be. The act we did and the act we repent of doing are in one sense the same. But we did it with the attractive cause in the foreground, and the repulsive effect in the background. We repent of the same act with the repulsive effect vivid in the foreground of present consciousness, and the attractive cause in the dim background of memory. Then we vow that we will never admit that combination into our lives again.

Will we keep our vow? That depends on our ability to recall the point of view we gained in the mood of penitence the next time a similar combination presents itself. It will come as before, with the attractive offer of some immediate good in the foreground, and unwelcome effect trailing obscurely in the rear. If we take it as it comes, adding to the presentation no contribution of our own, we shall repeat the folly and vice of the past; become again the passive slave of circumstance, the easy prey of appetite and passion; the stupid victims of the serpent's subtlety.

Our freedom, our moral salvation, lies in our power to call up our past experience of penitence and lay this

vivid picture of the act, with effect in the foreground, on top of the vivid picture which appetite presents. If we succeed in making the picture we reproduce from within the one which determines our action, we shall act wisely and well. By reflecting often upon the pictures drawn for us in our moments of penitence, by reviving them at intervals when they are not immediately needed, and by forming the habit of always calling them up in moments of temptation, we can give to these pictures, painted by our own penitence, the control of our lives. This is our charter of freedom. . . . The difficulty of the moral life is at the same time its glory.—*The New Ethics in Atlantic Monthly*, November, 1902.



TENNYSON.

[By the courtesy of Barraud, 263 Oxford Street, London.]

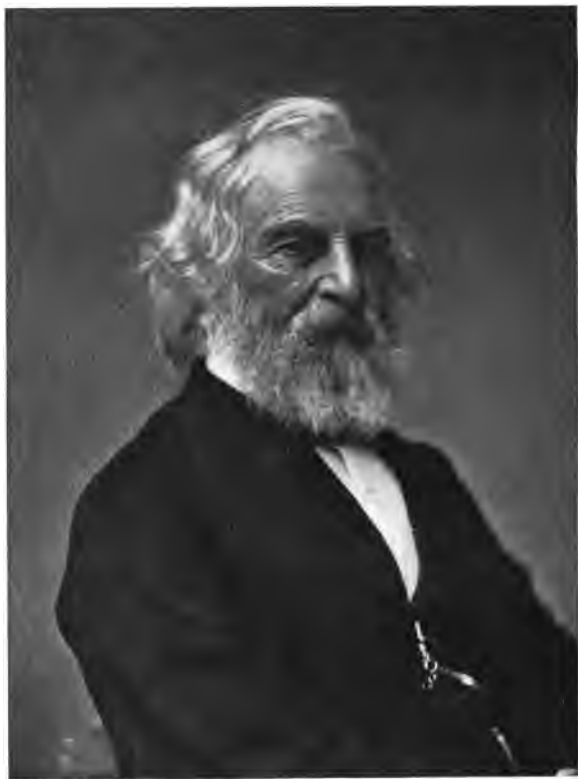
PALINODE TO VIRTUE.

BY TENNYSON.

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things.

O well for him whose will is strong
He suffers, but he will not suffer long ;
He suffers, but he cannot suffer wrong.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for), but to live by law,
Acting the law we live by without fear.



LONGFELLOW.

PALINODE ON VIRTUE.

BY LONGFELLOW.

Lives of great men all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time ;

Footprints, that perhaps another,
 Sailing o'er life's solemn main,
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.

Let us, then, be up and doing,
 With a heart for any fate ;
 Still achieving, still pursuing,
 Learn to labor and to wait.

Not he that repeateth the name,
 But he that doeth the will.

PALINODE TO VIRTUE.

BY BUDDHA.

(Sir Edwin Arnold's Light of Asia.)

Yea ! I preach !
Whoso will listen let him learn the law.

Evil swells the debts to pay,
Good delivers and acquits ;
Shun evil ; follow good ; hold sway
Over thyself. This is the way.

PALINODE TO VIRTUE.

BY BURNS.

Reader, attend — whether thy soul
Soars fancy's flights beyond the pole,
Or darkling grubs this earthly hole
In low pursuit ;
Know prudent, cautious self-control
Is wisdom's root.

PALINODE TO VIRTUE.

BY THOMSON.

Resolve, resolve, and to be men aspire.
Exert that noblest privilege alone
Here to man indulged : control desire ;
Let Godlike Reason, from her sovereign throne,
Speak the commanding word "I will !" and it is done.

PROLOGUE OF THE FOURTH YEAR.

THIS is the Winter Solstice, New Year's Day of the Student's Calendar. It is Christmas Day, the beginning of the Christian Year. And this New Year, the Fourth of the Septennial, like unto the Fourth Day of the Week, is dedicated to the Power of Habit, for which it is named. And in due honor of this great Day, and in due commemoration of this Great Power and Name, the Student now holds his Sacred Festival of Years. And he holds this Sacred Festival all alone. Yet in spirit he is not all alone; for in the Logos invited guests are here from the Eternal Seats of the Mighty, where the Immortals dwell, come hence to grace this so lowly board of his. And who of these from thence afar shall speak to him of Habit, speaking with authority at this the Student's Festival of Years, giving him the assurance of certainty, the pearl of price to have and to hold to him and his successors? Who shall sing its palinode to be repeated to their use and behoof forever? Surely their names are known and remembered, their statues are set up in the Hall of Fame.

THE GUEST CHAMBER. 

From slavery to the highest eminence and nobility of
Roman Stoic Philosophy.



EPICTETUS.

50? A. D.—125? A. D.

From the frontispiece to the Oxford Edition of the *Enchiridion*.

[By courtesy of the Open Court Publishing Co.]

THE LOGOS OF KANT ON HABIT.

What can I know?

What ought I to do?

What may I hope?

All our knowledge begins with the senses, proceeds thence to the understanding, and ends with reason. There is nothing higher than reason for working up the material of intuition and comprehending it under the highest unity of thought.

In view of the complete systematic unity of reason, there can only be one ultimate end of all the operations of the mind. To this all others are subordinate, and nothing more than means for its attainment. This ultimate end is the destination of man, and the philosophy which relates to it is termed Moral Philosophy. The superior position occupied by Moral Philosophy, above all other spheres for the operation of reason, sufficiently indicates the reason why the ancients always included the idea — and in an especial manner — of Moralism in that of Philosophy. Even at the present day we call a man who appears to have the power of self-government, even though his knowledge be very limited, by the name of Philosopher.

The legislation of human reason, or philosophy, has two objects, Nature and Freedom, and thus contains not only the laws of nature, but also those of ethics, at first in two separate systems, which finally merge into one grand system of cognition. The philosophy of Nature relates to that which is, that of Ethics to that which ought to be.

The mathematician, the natural philosopher, and the

logician,—how far soever the first may have advanced in rational, and the two latter in philosophical, knowledge,—are merely artists, engaged in the arrangement and formation of conceptions; they cannot be termed philosophers. Above them all there is the ideal teacher, who employs them as instruments of the essential aims of human reason. Him alone we call philosopher.

Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a Good Will.

There is nothing divine except what is rational.

A Will is purely animal (*arbitrium brutum*) when it is determined by sensuous impulses or instincts only; that is when it is determined in a pathological manner. A Will which can be determined independently of sensuous impulses, consequently by motives presented by reason alone, is called a Free Will (*arbitrium liberum*); and everything which is connected with this Free Will, either in principle or consequence, is termed practical.

Reason must be subject in all its operations to criticism, which must always be permitted to exercise its functions without restraint; otherwise its interests are imperiled and its influence obnoxious to suspicion. There is nothing, however useful, however sacred it may be, that can claim exemption from the searching examination of this supreme tribunal which has no respect of persons. The very existence of Reason depends upon this freedom; for the voice of Reason is not that of a dictatorial and despotic power; it is rather like the vote of a citizen of a free State, every member of which must have the privilege of giving free expression to his doubts, and possess even the right of veto.

The preceding is the Logos of Kant on the evolution-

ary product of Habit through the dominance of reason, in the advancement of civilization. *Mos*, *moralis*, grows into Morals; *ethos*, *ethikos*, grows into Ethics, through the dominance of reason and the good will in the process of Habit. And reason and the good will are always concordant. As says Ludwig Gumplowicz in his Outlines of Sociology: "The first factor in morals is habit and acquired manner of life. Morals is the ripened fruit in the actual development of civilization."

Freedom is its promise of what we may hope for.

THE LOGOS OF HERACLEITUS ON HABIT.—Habit is man's demon. ἦθος ἀνθρώπου δαίμων (*Ethos anthropon daimon*).

THE LOGOS OF ST. PAUL ON HABIT.—Let him that thinketh he standeth take heed lest he fall. Be ye transformed by the renewal of your minds.

THE LOGOS OF SENECA ON HABIT.—Wish and wish on. Such as the chain of causes we call fate, such is the chain of wishes; one links on to another; and the whole man is bound in the chain of wishing forever.

THE LOGOS OF PUBLIUS SYRUS ON HABIT.—Powerful indeed is the empire of habit.

THE LOGOS OF PLUTARCH ON HABIT.—Continuous habit makes character.

THE LOGOS OF MAEMONIDES ON HABIT.—A man's character is what habit makes it.

THE LOGOS OF BACON ON HABIT.—Custom is the principal magistrate of man's life.

THE LOGOS OF CARLYLE ON HABIT. — Habit is the deepest law of human nature.

THE LOGOS OF LOWELL ON HABIT. — The surest stay of order, as of practical wisdom, is habit, which is a growth, and cannot be made offhand.

THE LOGOS OF THE LIVING AGE ON HABIT BY
SENATOR HOAR.

The great single purpose of moral education must be to induce the will to adhere to its general, permanent and deliberately conceived purpose, in spite of the motives which appeal to it with special strength at the time of choice or action. In other words, to give a strength to resolution which will overcome the strength of temptation.

Of course the first and perhaps the greatest thing to be accomplished is to get habit on the side of virtue. "Happy is the man whose habits are his friends."

THE LOGOS OF THE LIVING AGE ON HABIT BY
PRES. DAVID STARR JORDAN.

Moreover, a conscious action often repeated becomes in some degree reflex and automatic. By repeated action nerve connections are formed, which have been compared to the automatic switches of the electric-light plant. By these connections an action once become familiar requires no further attention. This fact is known to us as the formation of habit. That which we do to-day voluntarily, and even laboriously, the force of habit will cause us to repeat to-morrow easily, involuntarily, and whether we will or not. By the repetition of conscious actions character is formed.

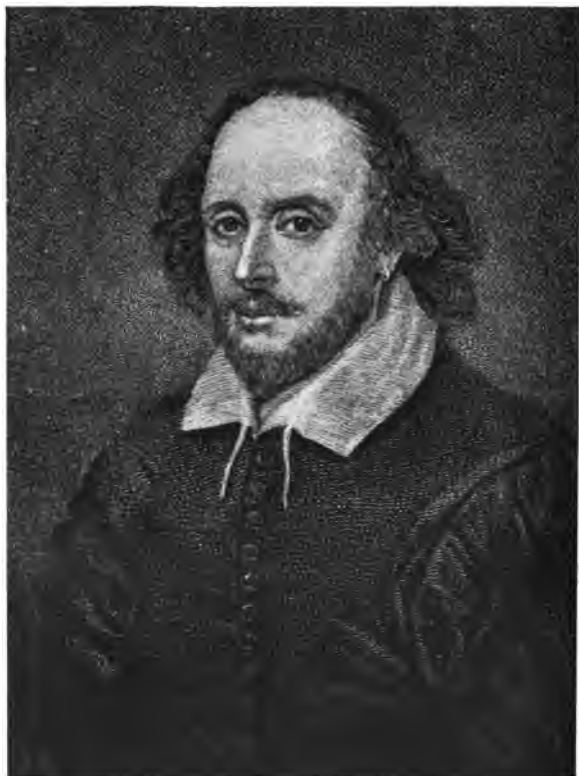
THE LOGOS OF THE LIVING AGE ON HABIT BY
PROFESSOR JAMES.

The phenomenon of habit in living beings is due to the placticity of organized materials of which their bodies are composed.

Our nervous system grows to the mode in which it has been exercised expresses the philosophy of habit in a nutshell.

Habit simplifies the movements required to achieve a given result, makes them more accurate and diminishes fatigue.

Never suffer an exception to occur till the new habit is securely rooted in your life.



SHAKESPEARE.

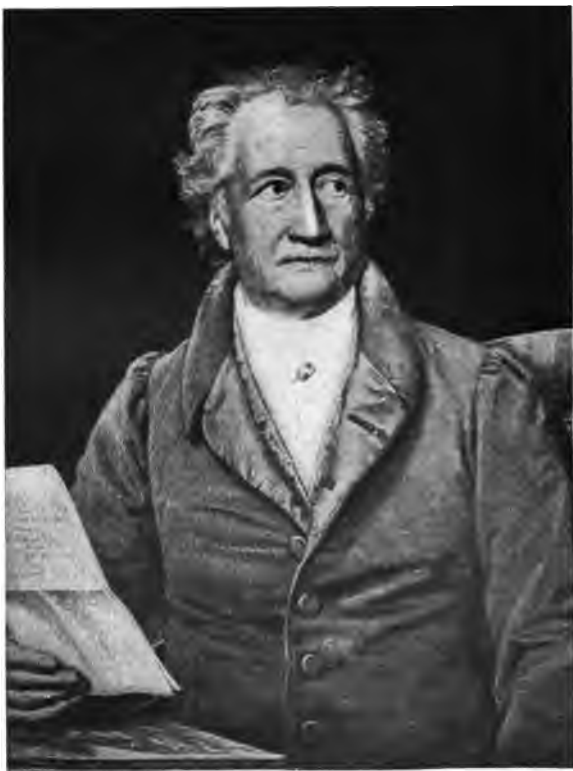
PALINODE ON HABIT.

BY SHAKESPEARE.

Our remedies oft in ourselves do lie,
Which we ascribe to heaven.
For use almost can change the stamp of nature,
And either curb the devil or throw him out
With wondrous potency.

Cease to lament for that thou canst not help,
And study help for that which thou lament'st.
Time is the nurse and breeder of all good.

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.



GOETHE.

PALINODE TO HABIT.

BY GOETHE.

'Tis in fact utter folly to ask whether a person has anything from himself or whether he has it from others, whether he operates by himself or operates by means of others. The main point is to have a great will, and skill and perseverance to carry it out. All else are indifferent.

Yes, to this thought I hold with firm persistence,
The last result of wisdom stamps it true :
He only earns his freedom and existence
Who daily conquers them anew.

For this commandment which I command thee this day
It is not too hard for thee, neither is it far off.
It is not in heaven that thou shouldst say,
Who shall go up for us to heaven and bring it unto us,
And make us to bear it that we may do it?
Neither is it beyond the sea, that thou shouldst say,
Who shall go over the sea for us and bring it unto us,
And make us to bear it that we may do it?
But the word is very nigh unto thee,
In thy mouth and in thy heart, that thou mayst do it.

My doctrine shall drop as the rain,
My speech shall distill as the dew.

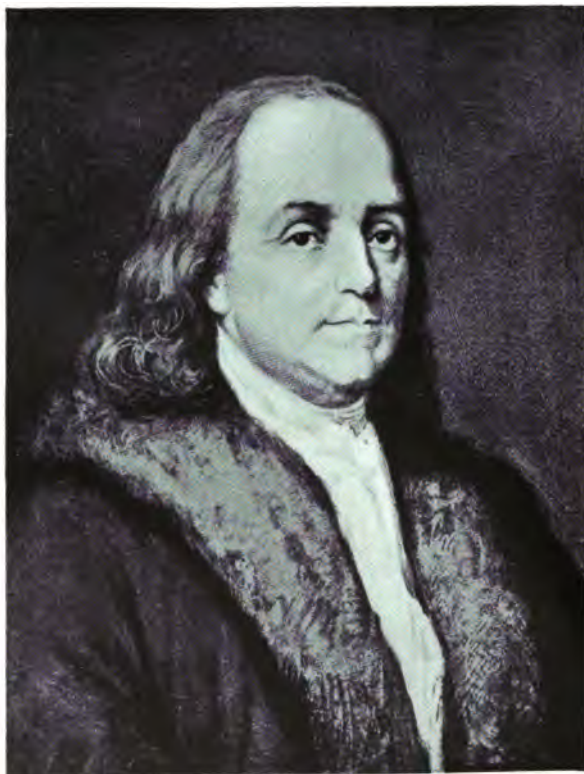
PROLOGUE OF THE FIFTH YEAR.

AND this is Christmas and New Year's Day as established by the early Christians, and the Fifth Year of the Student's Calendar, dedicated to Work.

And in honor of the Day, on the renewal of the Sun, and in honor of the Good Name borne by the New Year, the Student now holds his Sacred Festival. And he keeps this Festival all alone. Yet in spirit he is not all alone; for in the Logos invited guests are here from the Eternal Seats of the Mighty, where the Immortals dwell, come hence to grace this so lowly board of his. And who of these from thence afar shall speak for Work, speaking with authority at this the Student's Festival of Years, giving him the assurance of certainty, the pearl of price to have and to hold to him and his successors? Who shall sing its palinode, to be repeated to their use and behoof forever?

Surely their names are known and remembered, their statues are set up in the Hall of Fame.

THE GUEST CHAMBER. 



BENJAMIN FRANKLIN.

THE LOGOS OF FRANKLIN ON WORK.

I made a little book in which I allotted a page for each of the virtues. I ruled each page with red ink so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed upon that day.

I always carried my little book with me.

It may be well my posterity should be informed that to this little artifice, with the blessing of God, their ancestor owed the constant felicity of his life, down to his seventy-ninth year, in which this is written. To Temperance he ascribes his long-continued health and what is left to him of a good constitution; to Industry and Frugality, the early easiness of his circumstances and acquisition of his fortune, with all that knowledge that enabled him to be a useful citizen and obtained for him some degree of reputation among the learned; to Sincerity and Justice, the confidence of his country and the honorable employs it conferred upon him; and to the joint influence of the whole mass of the virtues, even in the imperfect state he was able to acquire them, all that evenness of temper and that cheerfulness in conversation which makes his company still sought for and agreeable even to his younger acquaintance. I hope, therefore, that some of my descendants may follow the example and reap the benefit.

The way to wealth is as plain as the way to market; it depends chiefly on two words, Industry and Frugality.



THOMAS CARLYLE.

THE LOGOS OF CARLYLE ON WORK.

Two men I honor, and no third. First, the toilworn craftsman that with earth-made implement laboriously conquers the Earth and makes her man's. Venerable to me is the hard hand, crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Scepter of this Planet. Venerable, too, is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a Man living manlike.

A second man I honor, and still more highly; him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life. Is not he, too, in his duty; endeavoring towards inward harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and inward endeavor are one; when we can name him artist, not earthly Craftsman only, who with heaven-made implement conquers Heaven for us. If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality? These two, in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth.

Unspeakably touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. Sublimier in this world know I nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.



JOHN RUSKIN.

THE LOGOS OF RUSKIN ON WORK.

Well, wise work is, briefly, work with God. Foolish work is work against God. And work done with God, which He will help, may be briefly described as "Putting in Order," that is, enforcing God's law of order, spiritual and material, over men and things. The first thing you have to do, essentially, the real good work is, with respect to men, to enforce justice, and with respect to things, to enforce tidiness and fruitfulness. And against these two great human deeds, justice and order, there are perpetually two great demons contending, the devil of iniquity or inequity and the devil of disorder. You have to fight against these two fiends daily. So far as you don't fight against the fiend of iniquity, you fight for him. You work iniquity and the judgment upon you, for all your "Lord, Lord's" will be "Depart from me, ye that work iniquity." And so far as you do not resist the fiend of disorder, you work disorder, and you yourself do the work of death, which is sin, and has for its wages, Death itself.

I pray you with all earnestness to prove and know in your hearts, that all the things that are lovely and righteous are possible to those who believe in their possibility and who determine for their part they will make every day's work contribute to them.

Dean of the North Western University, Preceptress of the Genesee Wesleyan Seminary, Organizer and first President of the World's W. C. T. U.



FRANCES E. WILLARD.

THE LOGOS OF FRANCES E. WILLARD ON
WORK.

A thousand homes in as many different towns have kindly cherished me in my many pilgrimages. The fathers in those homes treated me with high respect, the mothers with sacred tenderness, the lads and lassies with heartiest kindness; the blessed little children loved me for their mothers' sake.

Nor do I know, nor ever mean to know in this or any world, a reason why any human being should ever hesitate to speak to me with cordiality and kindness, or why any middle wall of partition should exist between my spirit and any other human spirit that God has made.

THE LOGOS OF THE BIBLE ON WORK.—Seest thou a man diligent in business? He shall stand before kings.

THE LOGOS OF EPICHARMUS ON WORK.—The gods for labor sell us all good things.

THE LOGOS OF CICERO ON WORK.—The mind of man is always longing to do something.

THE LOGOS OF PLUTARCH ON WORK.—We ought to transfer our judgments to action, and not to suffer our words to remain bare and naked words, but to reduce them to deeds; and this is the chiefest sign of a proficient.

THE LOGOS OF VOLTAIRE ON WORK.—Work is often the father of pleasure. I pity the man overwhelmed with the weight of his own leisure. Happiness is a good that nature sells us.

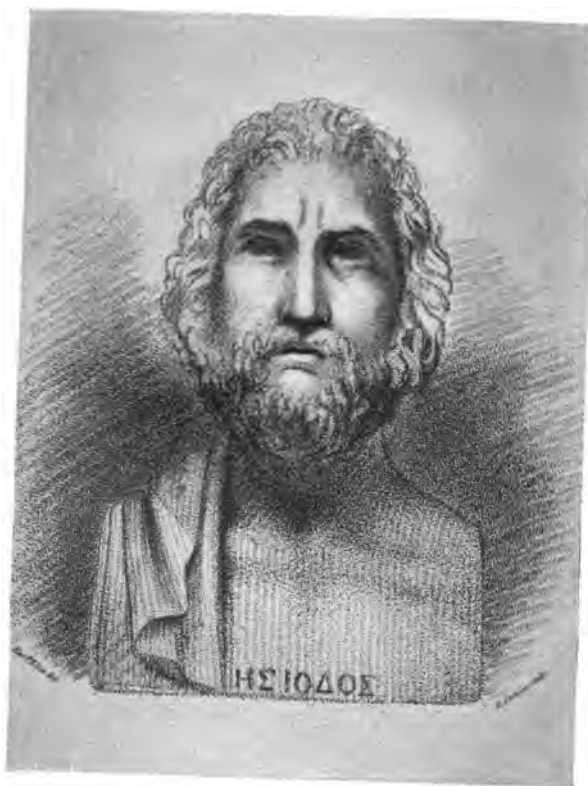
THE LOGOS OF SIR JOSHUA REYNOLDS ON WORK.—Nothing is denied to well-directed labor, and nothing is ever to be attained without it.

THE LOGOS OF GOETHE ON WORK.—One need only take a thing properly in hand for it to be done.

THE LOGOS OF GEORGE SAND ON WORK.—Let us build altars to the good Goddess of Labor.

THE LOGOS OF THE LIVING AGE ON WORK.—It cannot be too strongly insisted that active work in society, the business-like pursuit of some useful calling, is the only moral training that rests on a solid base. No academic or cloistered virtue can pretend to the same reality. The moralist defines virtue; the preacher

inspires us with ardor to pursue it; practical experience alone can show that it is the necessary condition of all that gives life its value and its dignity. — *Henry Stuart, Oxford, England, from the International Journal of Ethics.*



HESIOD. 900 B. C.

PALINODE TO WORK.

BY HESIOD.

Evil he worketh himself who worketh evil to another.
Work, O Perses, sprang from the gods, that famine may
ever
Hate you, and dear may you be to Demeter of beautiful
garlands, —
Awesome one, — and still may she fill thy garner with
plenty.
Work is no disgrace; but the shame is not to be working.
Keep thou due moderation; all things have a fitting
occasion.
With ills unending strives the putter off.



WALT WHITMAN.

PALINODE TO WORK.

BY WHITMAN.

Henceforth I ask not good fortune — I am good fortune

Ah, little recks the laborer

How near his work is holding him to God,

The loving laborer through space and time.

PALINODE ON WORK.

BY SOPHOCLES.

The true right time is come,
That mightiest master of all works of men.

PALINODE ON WORK.

BY GOLDSMITH.

Nature, a mother kind alike to all,
Still grants her bliss at Labor's earnest call.

PALINODE ON WORK.

BY GOETHE.

Life's no resting, but a moving;
Let thy life be deed on deed.

PROLOGUE OF THE SIXTH YEAR.

THIS is Christmas and New Year's Day as established by the early Christians, and the Sixth Year of the Student's Calendar, dedicated to Home.

And in honor of the Day, on the renewal of the Sun, and in honor of the Good Name borne by the New Year, the Student now holds his Sacred Festival. And he keeps his Sacred Festival all alone. Yet in spirit he is not all alone; for in the Logos invited guests are here from the Eternal Seats of the Mighty, where the Immortals dwell, come hence to grace this so lowly board of his. And who of these from thence afar shall speak for Home and its Religion of Light and Sweetness, speaking truly and with authority, at this the Student's Sacred Festival, giving him the assurance of certainty, the pearl of price to have and to hold to him and his successors? Who shall sing its palinode to be repeated to their use and behoof forever?

Surely their names are known and remembered, they are written on the hearts of men, their works endure imperishable in the institutes of our race.

THE GUEST CHAMBER. 

Founder of the Religion of Logos and Love, Reason
and the Good Will.



WHOSE NAME IS CALLED THE LOGOS OF GOD.

By Leonardo da Vinci.

THE LOGOS OF ITS FOUNDER

ON THE RELIGION OF LOGOS AND LOVE, REASON AND
THE GOOD WILL, LIGHT AND SWEETNESS, EXEM-
PLIFIED IN THE MODEL HOME.

Seek ye first the kingdom of God and his righteous-
ness; and all these things shall be added unto you. The
kingdom of God cometh not by observation. Behold
the kingdom of God is within you.

And as ye would that men should do to you, do ye
also to them likewise.

A new commandment I give unto you, That ye love
one another; as I have loved you, that ye also love one
another.

Come unto me all ye that labor and are heavy laden,
and I will give you rest.

Lo, I am with you alway.

Turn the stone and there thou shalt find me; cleave
the wood and there am I.

THE LOGOS OF ST. JOHN

ON THE RELIGION OF LOGOS AND LOVE, REASON AND
THE GOOD WILL, LIGHT AND SWEETNESS, EXEM-
PLIFIED IN THE MODEL HOME.

Κεφ. α.

Εν ἀρχῇ ἦν ὁ λό-
γος, καὶ ὁ λόγος ἦν
πρὸς τὸν Θεόν, ὁ Θεὸς
ἦν ὁ λόγος.

Κεφ. α.

*(En arche ēn o log-
os, kai o logos ēn
pros ton Theon, kai Theos
ēn o logos.)*

CHAPTER I.

In the beginning was the Logos, and the Logos was
with God, and the Logos was God. —

That was the true Light, which lighteth every man
that cometh into the world.

God is light, and in him is no darkness at all.

God is love.

Every one that doeth sin doeth also lawlessness; and
sin is lawlessness.

THE LOGOS OF ST. PAUL ON LOVE, THE SAVING RELIGION OF HOME.—Now abideth faith, hope, love, these three; and the greatest of these is love.

THE LOGOS OF ST. JAMES.—The wisdom from above is sweetly reasonable.

THE LOGOS OF JUSTIN MARTYR ON THE RELIGION OF CHRIST AS THE LOGOS OR REASON.—One article of our faith then is, that Christ is the first begotten of God, and we have already proved him to be the universal Logos (or universal Reason) of which mankind are all partakers; and therefore those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists; such among the Greeks were Socrates and Herakleitus and the like; and such among the Barbarians were Abraham and Ananias, and Azarias, and Misael, and Elias, and many others, whose actions, nay whose very names, I know would be tedious to relate, and therefore shall pass them over. So on the other hand those who have lived in former times in defiance of the Logos or Reason were evil and enemies of Christ, and murderers of such as lived according to the Logos; but they who have made or make the Logos or Reason the rule of their lives are Christians, and men without fear and trembling.—*The Apology, written to the Emperor Trajan, about A. D. 139, translated from the Greek by Max Müller.*

“The Philosopher who more than any other made the inviolable regularity of the world the corner stone of his thinking, but who saw in the regular order and unbroken nature of all that comes to pass the omnipotence of creative nature, or the causality of God immanent in the world, and who in this knowledge of the unconditioned, all-conditioning One has found emancipation from the tyranny of the passions, and the blessed rest of the intellectual love of God.”



BENEDICT SPINOZA.

THE LOGOS OF SPINOZA

ON THE RELIGION OF GOOD WILL.

The first and only foundation of virtue, or the rule of right living, is seeking one's own true interest.

Blessedness is not the reward of virtue, but virtue itself; neither do we rejoice therein because we control our lusts, but, contrarywise, because we rejoice therein we are able to control our lusts.

Love towards a thing eternal and infinite feeds the mind wholly with joy, and is itself unmingled with any sadness, wherefore it is greatly to be desired, and sought for with all our strength.

Reformer of the prisons of Europe, mother of nine children, the personification of Brotherly Love.



ELIZABETH (GURNEY) FRYE.

THE LOGOS OF ELIZABETH FRYE
ON THE RELIGION OF LOGOS AND LOVE, REASON AND
THE GOOD WILL, EXEMPLIFIED IN THE MODEL
HOME.

The longer I live, the more difficult do I see education to be; more particularly as it respects the religious restraints that we put upon our children. I begin seriously to doubt whether it is not better quite to leave sober-minded young people to judge for themselves. I see, I feel and know that, where scruples are adopted from principle, they bring a blessing with them; but, where they are only adopted out of conformity to the views of others, I have very serious doubts whether they are not a stumbling block.



RALPH WALDO EMERSON.

THE LOGOS OF EMERSON

ON THE RELIGION OF LOGOS AND LOVE, REASON AND
THE GOOD WILL, LIGHT AND SWEETNESS, EXEM-
PLIFIED IN THE MODEL HOME.

The day of days, the great day of the feast of life, is that in which the inward eye opens to the unity of things, to the omnipresence of Law.

In the will work and acquire, and thou hast chained the wheel of chance, and shall ever drag her after thee.

There can be no driving force except through the conversion of the man into the will, making him the will and the will him.

Thus are we put in training for a love which knoweth not sex nor person nor partiality, but seeketh virtue and wisdom everywhere, to the end of increasing virtue and wisdom.



COUNT LEO TOLSTOY.

THE LOGOS OF THE LIVING AGE

ON THE RELIGION OF LOGOS AND LOVE, REASON AND
THE GOOD WILL, BY COUNT TOLSTOY.

Man knows life in himself as an aspiration towards happiness, to be attained by the submission of his animal personality to the law of his reason.

In all the different ages of humanity we find the same thought, that man is the receptacle of the divine light, descended from heaven, and that this light is reason, which alone should be the object of our worship, since it alone can show the way to true well-being. This has been said by the Brahmins, by the Hebrew prophets, by Socrates, Marcus Aurelius, by Epictetus, and by all the true sages — not by competitors of philosophical theories, but by men who sought goodness for themselves and others.

Head Master of Philological Knowledge, honored by
Royalty and the Nobility of the Learned.



MAX MÜLLER.

[By courtesy of the Open Court Publishing Co.]

THE LOGOS OF MAX MÜLLER

ON THE RELIGION OF CHRIST AS THE LOGOS.

Wherever we meet with the word Logos, we know that we have to deal with a word of Greek extraction. When Philo adopted that word, it could have meant for him substantially neither more nor less than what it had meant before in the schools of Greek philosophy. Thus, when the ideal creation or the Logos had been called by Philo the only begotten or unique son (*υἱὸς μονογενής*), the son of God (*υἱὸς θεοῦ*), and when that name was afterwards transferred by the author of the Fourth Gospel to Christ, what was predicted of Him can only have been in substance what was contained before in these technical terms, as used at first at Athens and afterwards at Alexandria.

I had often asked myself the question how independent thinkers and honest men like St. Clement and Origen came to embrace Christianity and to elaborate the first system of Christian theology. . . . They were philosophers first and Christians afterwards. They had nothing to gain and much to lose by joining and remaining in this new sect of Christians. We may safely conclude, therefore, that they found their own philosophical convictions, the final outcome of the long preceding development of philosophical thought in Greece, perfectly compatible with the religious and moral doctrine of Christianity as conceived by themselves.

Now what was the highest result of Greek philosophy, as it reached Alexandria, whether in its Stoic or Neo-Platonic garb? It was the ineradicable conviction that there is reason or logos in the world. . . .

The critical step that some of the philosophers of

Alexandria took, while others refused to take it, was to recognize the perfect realization of the divine thought or logos of manhood in Christ, as in the true sense the Son of God, not in the vulgar mythological sense, but in the deep metaphysical meaning which had long been possessed in the Greek philosophy. . . .

This was the groundwork of the earliest Christian theology as presupposed by the author of the Fourth Gospel, though fully elaborated for the first time by such men as St. Clement and Origen. If we want to be true and honest Christians we must go back to those earliest ante-Nicene authorities. . . .

On this ancient foundation a true revival of the Christian religion and a reunion of all its divisions may become possible.

THE LOGOS OF NATIONS ON HOME.—In Semayne's Case, Coke's Reports, this point was resolved: That the house of every one is to him as his castle and fortress, as well for his defense against injury and violence as for his repose.

In Fink *vs.* O'Neil, 106 United States Reports, it is said: Civilization has no promise that is not nourished in the bosom of the secure and well-ordered household.

THE LOGOS OF DR. JOHNSON ON HOME.—To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and to which every desire prompts the prosecution. It is indeed at home that every man must be known by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence.

THE LOGOS OF SWIFT ON THE COMMON LAW OF HOME.—I have no other notion of economy than it is the parent of liberty and ease.

THE LOGOS OF GOETHE ON HOME.—He is happiest, be he king or peasant, who finds peace in his home. One is always making good use of his time when engaged with a subject that daily forces him to make advances in self-culture.

THE LOGOS OF CARLYLE ON THE LOGOS.—The Word is well said to be omnipotent in this world; man thereby divine can create as by fiat. Awake, arise, speak forth what is in thee, what God has given thee, what the devil shall not take away.

THE LOGOS OF GEORGE ELIOT ON THE LOVE OF THE LAW, WHOSE VOICE IS REASON.—Let us join duty to the love of the law, which is of the nature of the Eternal.

THE LOGOS OF SPURGEON ON HOME.—When any one ceases to care for his home it is one of the worst possible signs of moral sickness.

THE LOGOS OF HENRY DRUMMOND ON HOME.—So long as the first concern of a country is for its homes, it matters little what it seek second or third. Long before evolution showed its scientific interest in this social aggregate, and proclaimed the strategic point in moral progress, poetry, philosophy and history assigned the same great place to family life. The one point indeed where all the students of the past agree, where all the prophets of the future meet, where all the sciences, from biology to ethics, are enthusiastically at one, is in their faith in the imperishable potentialities of this yet simple institution.

THE LOGOS OF MATTHEW ARNOLD ON LOGOS AND LOVE.—Sweet Reasonableness. Sweetness and light.

THE LOGOS OF THE LIVING AGE ON HOME BY MRS. LIVERMORE.—Before all forms of government, all types of civilization, all advance in education, the relations of the husband and wife make the everlasting granite on which the whole world rests. Just so fast and just so far as these relations are what they ought to be, and what God intends they shall be, just so fast and just so far will society be uplifted—no faster, no farther. “How shall we purify public life?” is the great question of the hour. We can purify public life no faster than we purify the private life in the home, for the public life is only the public expression of the private life of a people. The advance of a nation comes only through the improvement of the homes of a nation. As the aggregate of these may be, so will the nation be. For it is in the home, conducted by the harmonious and right-minded husband and wife, that the real harmonizing and civilizing are carried forward.

THE LOGOS OF THE LIVING AGE ON HOME BY ANATOLE FRANCE.—The open-air school taught me, as you see, great lessons; but the home school was more profitable still. The family repast, so charming when the glasses are clear, the cloth white and the faces tranquil,—the dinner each day with its familiar talk,—gives to the child the taste for the humble and holy things of life, the love of loving. He eats day by day that blessed bread which the spiritual Father broke and gave to the pilgrims in the inn at Emmaus.

THE LOGOS OF THE LIVING AGE ON HOME BY L. T. HOBHOUSE, OF CORPUS CHRISTI COLLEGE, OXFORD.—Now within certain groups rivalry is and always has

been replaced in the main by co-operation. The family is by so much the most conspicuous example of what I mean that I will consider it alone. Imperfect like other things human, it is nevertheless a striking and widespread example of the ethical spirit which I have tried to describe,—that is to say, it is a little society where the common welfare lies very close to the heart of each member, where self-sacrifice is cheerfully recognized as an honorable duty, and where the good of each is an object of real anxiety; that more thought is taken for the weak than for the strong, and the deficiencies of any member are matter of honest regret rather than of secret satisfaction.

THE LOGOS OF THE LIVING AGE BY PROF. ALBION W. SMALL OF THE CHICAGO UNIVERSITY.—There is latent in every man not merely power to toil, but to toil intelligently. Every man is a possible economist, i. e., an organizer of effort on rational principles. Every man has it in him to become in some degree a scientist, i. e., one who knows reality. Every man is a potential statesman, i. e., a maker of social life, if not of the highest rank, of some rank. Every man is of necessity at last his own priest.



JOHN HOWARD PAYNE.

PALINODE TO HOME.

BY JOHN HOWARD PAYNE.

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with else-
where!

Home, Home, Sweet, Sweet Home!
There's no place like Home!
There's no place like Home!

An exile from home, splendor dazzles in vain!
O, give me my lowly thatched cottage again!
The birds, singing gaily, that came at my call—
Give me them—and the peace of mind, dearer than all!

Home, Home, Sweet, Sweet Home!
There's no place like Home!
There's no place like Home!

PALINODE TO HOME.

FROM THE GREEK.

οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντον
 ἀνὴρ ἢ δὲ γυνή.*

For greater strength and virtue are there none,
 Than where with single mind a man and wife
 Maintain a household.

*The original and translation quoted by Quiller-Couch in "The Delectable Duchy."

PALINODE TO LOVE.

BY SCOTT.

True love's the gift which God has given
 To man alone beneath the heaven:
 It is not fantasy's hot fire,
 Whose wishes soon as granted fly;
 It liveth not in fierce desire,
 With dead desire it doth not die;
 It is the secret sympathy,
 The silver link, the silken tie,
 Which heart to heart and mind to mind
 In body and in soul can bind.

PROLOGUE OF THE SEVENTH YEAR.

IT IS the Winter Solstice, the Day of the Renewal of the Sun. By the common calendar, now in use, it is the 21st of December; by the corrected Christian chronology it is Christmas and New Year's Day.

All hail, New Year, the Student greets thee, the final Year of the Septennial! It is the promised Year, the State's Year, to which the Student has long been looking. It is the true right time to consummate the holy alliance of the City of the Soul and the Ideal State. To such allegiance the Student now takes the inviolate oath.

And on this auspicious Day the Student holds his Festival of Years, which, in exaltation of his soul, he holds all alone. Yet in spirit he is not all alone; for in the Logos invited guests are here from the Eternal Seats of the Mighty, where the Immortals dwell, come hence to grace this so lowly board of his. And who of these from thence afar shall speak for the Ideal State, speaking with authority at this the Student's Festival of Years, giving him the assurance of certainty, the pearl of price to have and to hold to him and his successors? Who shall sing its palinode to be repeated to their use and behoof forever? Surely their names are known and honored, their statues are set up in the Hall of Fame.

THE GUEST CHAMBER. 

The Hero King of History. Founder of the Kingdom of England.



ALFRED.

THE LOGOS OF ALFRED ON THE IDEAL STATE.

Power is never a good, unless he be good that has it; so it is the good of the man and not of the power. If power be goodness, therefore is it that no man by his dominion can come to the virtues and to merit; but by his virtues and merit he comes to dominion and power. Thus no man is better for his power; but if he be good, it is from his virtue that he is good. From his virtues he becomes worthy of power, if he be worthy. . . . By wisdom you may come to power, though you should not desire the power. You need not be solicitous about power, nor strive after it. If you be wise and good, it will follow you, though you should not wish it.

Ah! Wise One, Thou knowest that greed and the possession of this earthly power never was pleasing to me, nor did I ever greatly desire this earthly kingdom — save that I desired tools and materials to do the work that it was commanded me to do. . . . This will I say that I have sought to live worthily the while I lived, and after my life to leave to the men that came after me a remembering of me in good works.

Ah! my soul, one evil is stoutly to be shunned. It is that which most constantly and grievously deceives all those who have a nature of distinction, but who have not attained to full command of their powers. This is the desire of false glory and of unrighteous power, and of immoderate fame of good deeds above all other people.

Founder of the Dutch Republic, Martyr of Liberty.



WILLIAM THE SILENT, PRINCE OF ORANGE.

THE LOGOS OF THE PRINCE OF ORANGE
ON THE IDEAL STATE.

The tyrant would rather stain every river and brook with our blood, and hang our bodies on every tree in the country, than not to feed to the full his vengeance, and steep himself to the lips in our misery. Therefore we have taken up arms against the Duke of Alva and his adherents, to free ourselves, our wives and children, from his bloodthirsty hands. If he prove too strong for us, we will rather die an honorable death and leave a praiseworthy fame, than bend our necks and reduce our dear fatherland to such slavery. Herein are all our cities pledged to each other to stand every siege, to dare the utmost, to endure every possible misery, yea, rather to set fire to all our homes and be consumed with them into ashes together, than ever to submit to the decrees of this cruel tyrant.

The Hero of History, Founder of the Republic of the United States. First in war, first in peace, first in the hearts of his countrymen.



GEORGE WASHINGTON.

THE LOGOS OF WASHINGTON ON THE
IDEAL STATE.

Though sensible of my insufficiency for the place, I accept the appointment. As no pecuniary consideration could have induced me to undertake the work, I decline all pay and emoluments, only asking Congress to defray my expenses.

Let us raise a standard to which the wise and honest can repair.

The greatest of English Statesmen and Orators.



EDMUND BURKE.

THE LOGOS OF BURKE ON THE IDEAL
STATE.

The State ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico or tobacco, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. Each contract of each particular State is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible and the invisible world according to fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures in their appointed place.

Author of the Declaration of Independence, of the Religious Statute of Freedom, Maker of the Louisiana Purchase.



THOMAS JEFFERSON.

THE LOGOS OF JEFFERSON ON THE IDEAL
STATE.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness; that to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

The Liberator.**CZAR ALEXANDER II**

The Logos of Czar Alexander II. on the Ideal State
is the Law for the liberation of forty millions of serfs.

The Liberator.



ABRAHAM LINCOLN.

THE LOGOS OF LINCOLN ON THE IDEAL STATE.

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

Now we are engaged in a great Civil War, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us,—that from these honored dead we take increased devotion to that cause for which they gave the last measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

A great and fearless Statesman, Founder of the French Republic.



ADOLPHE THIERS.

The Logos of Thiers on the Ideal State is the existing French Republic.*

*The Student is not familiar with the debates in the Convention for the formation of a Government after the abdication of Napoleon III. But he is informed that the voice of M. Thiers, as the leader of forces acting with him there, was powerfully given for the Republic. By the courtesy of some Fellow-Student of the Logos, and loyal citizen of that great State, his very words, it is hoped, will be given in a subsequent edition of the Calendar.

THE LOGOS OF NATIONS ON THE IDEAL STATE.

OF GREECE.

Πόλεως ψυχὴ οἱ νόμοι (*Poleōs psyche oi nomoi*), The law is the soul of the State.

OF ROME.

Salus populi suprema est lex, The safety of the people is the supreme law.

THE LOGOS OF PLATO ON THE IDEAL STATE.—Such is the good and true State, and the good and true man is of the same pattern; and if this is right every other is wrong; and the error is one which affects not only the ordering of the State, but also the regulation of the individual soul.

THE LOGOS OF KANT ON THE IDEAL STATE.—The Platonic Republic has become proverbial as an example, and a striking one, of imaginary perfection. . . . Now although a perfect State may never exist, the idea is not on that account the less just, which holds up this maximum as the archetype or standard of a constitution, in order to bring legislative government always nearer and nearer to the greatest possible perfection. For at what precise degree human nature must stop in its progress, and how wide must be the chasm which must necessarily exist between the idea and its realization, are problems which no one can or ought to determine,—and for this reason that it is the destination of freedom to overstep all assigned limits between itself and the idea.

THE LOGOS OF JOWETT ON THE IDEAL STATE.—Remembering we are but at the dawn of politics.

THE LOGOS OF BAIN ON THE IDEAL STATE. — Governments are not made, but grow.

THE LOGOS OF THE LIVING AGE ON THE IDEAL STATE
BY RICHARD OLNEY.

Law supreme and equal for all men is to the American people what the ark of the covenant was to the Jews of old — while we have it, we need not fear for our safety; when we lose it, we are far advanced on the high road to ruin.

THE LOGOS OF THE LIVING AGE ON THE IDEAL STATE
BY PRESIDENT ROOSEVELT.

Finally, we must keep ever in mind that a republic such as ours can exist only in virtue of the orderly liberty which comes through the equal domination of the law over all men alike, and through its administration in such resolute and fearless fashion as shall teach all that no man is above it and no man below it.



SIR WALTER SCOTT.

PALINODE TO THE IDEAL STATE.

BY SIR WALTER SCOTT.

Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land !
Whose heart hath ne'er within him burned
As home his footsteps he hath turned
From wandering on a foreign strand ?
If such there breathe, go mark him well !
For him no minstrel raptures swell ;
High though his titles, proud his name,
Boundless his wealth as wish can claim,—
Despite those titles, power and pelf,
The wretch, concentrated all in self,
Living shall forfeit fair renown,
And doubly dying shall go down
To the vile dust from whence he sprung,
Unwept, unhonored and unsung.

CONCLUSION OF INTRODUCTION.

SUCH is the Introduction of the Student's Calendar, Ideal and Real. It is the Ideal pursued by the Student through many years; the body of the work, which will be published later, is the record of his endeavors, during the first Septennial, to realize these Ideals in himself. It is a record of many failures, at first, but of his final substantial triumph, as a Real foundation on which to build forever. Many citations and authorities are given that helped him on the way. For this was the Real part, the hard but glorious part to come to. As the Poet says: "If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces." What is wanted to accomplish the doing is a renewal of courage and a persistent Ideal. As Doctor Whitman said in his Inaugural Address as President of Columbia University: "What men most need is a renewal with an impulse born of fresh hope." And herein consists the special merit of the Student's Calendar. It is a new method for doing as well as knowing, of doing as well as one knows, of learning more and doing better. For the Day is emblematic of life: youth, manhood and age; morning, noon and night; night when man goes to his sleep; Sleep that knits up the raveled sleeve of care; Sleep, the brother of Death. And every morning is man's resurrection. And when he rises from his repose, "the foster nurse of nature," refreshed, renewed, regenerated, the Good Name of the Day greets him as its licensed guide,

and invites him to its dedication to the Power for which it is named. In this dedication the great, persistent Ideals of man stir him to the depths. And in the "impulse born of fresh hope" from these Ideals, he does Resolve:

I WILL BE TRUE TO MY FAITH AND CREED TO-DAY.

And at the close of each successful Day of KEEPING THE FAITH, he will chant his evening hymn, which will invite him again to repose.

Virtue is the health and beauty and well-being
of the soul.

Virtue in her shape how lovely.

Virtue is man's highest good.

Virtue alone enriches man.

Virtue alone can bless.

And Virtue is a disposition of the Will.

And temperance is the foundation of every virtue.*

And "Day calls unto day." Tested and repeated daily, he will arrive, in the allotted years, to the supremacy of Reason and the Good Will. Then will the Demons of Bad Habits, the half-gods, however strong, however intrenched, however many victories to their prestige, be entirely and forever vanquished. As Emerson says: "The half-gods go when the gods arrive."

And when he arrives to the State of Supremacy of Reason and the Good Will, the world is all before him where to choose, and the Logos, Reason and the expression of Reason, the Living Voice of the Law, is his guide. It is a guide than which there is no better, never was nor ever will be. And it draws, too, on the power of the Good Will, which accomplishes its ends. They go together, they are always co-ordinate.

*This line should have been included in the Logos of Socrates on Virtue, but was omitted by an oversight.

It is said: "Sufficient unto the day is the evil thereof." It is equally true that Sufficient unto the day is the good thereof.

With the daily accretions in the line of his endeavors, induced by the force of Reason and the Good Will, what may not a man accomplish in one Septennial, in the successive Septennials of an active lifetime? He is in possession of Franklin's "little device," with many improvements, and shall receive his rewards. He is possessed of an inspiration, the inspiration of great and persistent Ideals, calling to him daily. Whether his efforts be directed along the lines of the learned professions, or along commercial or industrial lines, if Reason determines the choice, his efforts shall be crowned with success. And while he is pursuing his chosen line, animate with Reason and the Good Will, ready of counsel and the helping hand to others, he can and surely will make of himself the Real Unit, the Animate Unit, of the Ideal State. And what a glorious triumph is this. For what Ideal can compare to the Ideal State?—a partnership in all science, a partnership in all art, a partnership in every virtue and all perfection"—the most beautiful thing in the world, the object of our love and devotion for which it is sweet to die.

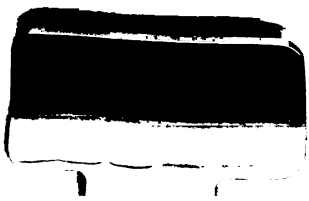
There are many thoughts that crowd the Student's mind for expression here, but they must wait the second part, "the real thing," to which this is but an introduction.

And now go forth, my little Book, my Logos, the Idol of my soul, so seeming fair to me. Yet to have eternal life thou must go forth in the world alone, and find a home in other minds as thou hast lived in mine.

NOTICE.

IF NOT to be had of local dealers, on application to the author with \$1.00 this book will be sent, post-paid, to any address within the Postal Union (all civilized countries), any tariff charges extra. On receipt of \$5.00, six volumes will be sent to one address. The usual discount to dealers.

The second volume of this work, the Student's trial record to realize the Ideals expressed in this Introduction, making a book of about 250 pages, will be published and delivered at the same rate, when 1,000 subscriptions have been sent in to the author, to be paid for when delivered. The two together will make, it is confidently believed, a scientific work of great value in promoting the high destiny of man.



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